Church Book

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CHURCH BOOK.

FOR THE USE OF

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BY AUTHORITY OF THE
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PREFACE.

EARLY in the period of the great Reformation of the Sixteenth Century, the Lutheran Reformers began to revise and purify the Service of the Church, as well as its Doctrines, and to introduce the language of the people in public Worship. Luther led the way in this work, in 1523, by his Treatises: "*Of the Order of Divine Service in the Congregation*," and, later in the same year, his "*Form of the Mass and of Communion for the Church at Wittenberg.*" John Bugenhagen, chief Pastor at Wittenberg, also published "*An Order of Christian Mass, as it is held at Wittenberg, 1524;*" and in December of that year, Conrad Rupff, the Chapel Master of the Duke of Saxony, and especially his assistant and successor, John Walther, aided Luther in arranging Music for the Service in German, and the whole chapel came from Torgau to take part in its introduction. In 1525, Doeber's *Evangelical Mass* was introduced at Nürnberg, and the "*Teutsch Kirchenambt*," at Strasburg. "*The Order of Government and Worship*" for the Duchy of Prussia was issued in 1525; that for Brunswick, in 1528; that for Hamburg, in 1529; and, during the next few years, a large number of cities and countries in Germany issued their German Orders of Service. In 1533, three Orders of great importance appeared: that for Brandenburg-Nürnberg; that for the city and jurisdiction of Wittenberg (which superseded the Orders personally issued by Luther and Bugenhagen, and was thereafter used by them); and that for the whole of Electoral Saxony, in the Visitation Articles.

In the multitude of these works, the directions for the Services of Worship were not entirely the same in every instance; but, after a time, there appeared in Saxony, and throughout the countries North of it, the most generally accepted type of Lutheran Liturgies. After the death of Duke George, when the Reformation found place in the Duchy of Saxony, Justus Jonas prepared the *Order of Government and Worship*, 1539. He was aided by Spalatin, Cruciger, and Myconius, in consultation with all the Saxon theologians. This at once and permanently became a standard of Lutheran Service. To this class of Liturgies belong also those of Mecklenburg, Luneburg, Calenberg, and of many North German cities and states, in their successive editions, in the preparation of which Bugenhagen, Melanchthon, Chemnitz, Andreæ, Arndt, and other illustrious men, had part.

These Lutheran Liturgies were not original works, created by the Reformers. They were chiefly Revisions of the Services in use in the Churches, only translated into the language of the people. Some changes were made. The Sermon was assigned a greatly increased importance, and purity of doctrine was carefully considered and guarded. What the Reformers deemed contrary to the pure teaching of Holy Scripture they, of course, removed. Church-song took a new and higher place; and here and there a few things were added, as the General Prayer and the Exhortation to Communicants at the Lord's Supper. But everything deemed pure and Scriptural was retained, and in the same order of parts; so that the whole outline and structure of the Services of the Western Church for a thousand years before the Reformation were preserved, and the continuity of the pure Service of the Ancient Church remained unbroken.

The entire series of Introits, Collects, Epistles and Gospels retained in the Lutheran Service was completed, after some cen-

turies of growth, in the reign and dominion of Charlemagne. Although differing somewhat from the Roman Missal, it was in use in Germany up to the time of the Reformation, and until set aside by the Council of Trent. Of the Sunday Collects, there are but few, if any, which have not been in continuous use for more than twelve hundred years. With some variations as to the days for which they are appointed, most of these beautiful Collects are now in use in the Lutheran Churches of Germany, Denmark, Norway, Sweden, the United States, and wherever scattered throughout the world; in the Church of England in all parts of the British Empire; in the Protestant Episcopal Church in this country; and in Latin in the Roman Catholic Churches.

In the Providence of God, it was allotted to the Lutheran Church, first of all, to revise, purify, and translate the Church Service. This she did, not for herself alone, but for all Protestant Christians who retain any part of the old Order of Worship. The Lutheran revision of the Communion Service, issued in many editions, in many states and cities, had been fully tested by more than twenty years of continuous use before the revision of the Service made by the Anglican Church, first issued in the Prayer Book of Edward VI., 1549.

Between this first Prayer Book of the Church of England and the Lutheran Service, there is an extremely close agreement. The causes whence this resulted are clearly traceable. The Sarum, and other Anglican Missals, from which translations were made, agreed almost entirely with the Bamberg, Mainz, and other German Missals, all alike differing from the Roman use. Archbishop Cranmer, Primate of the Anglican Church, and head of the Commission which prepared the first English Prayer Book, was thoroughly familiar with the Lutheran Service, having spent a year and a half in Germany in conference

with its theologians and Princes, and was on intimate terms with Osiander, while he and Brentz were at work preparing the Brandenburg-Nürnberg Order, in 1532. Two Lutheran Professors, called to the English Universities, took part in the formation of the English Book; one of whom, Martin Bucer with Melanchthon and others, had prepared the Revised Order of Cologne, 1543, translated into English in 1547, and largely followed by the framers of the Book of Edward VI. Moreover, during the years from 1535 to 1549, there had been constantly-recurring embassies and conferences between the Anglican and Lutheran divines and rulers touching these matters, as well as unity of faith on the basis of the Augsburg Confession.

It was natural, therefore, that the first and best Service Book of the Church of England should closely resemble the Lutheran Service, and present but few divergencies from it. And should the Anglican Church, and her daughters, return to the use of the first Book of Edward VI., as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the Orders of Worship between these two daughters of the Reformation.

The Order of Service here presented is not new. Its newest portions of any consequence are as old as the time of the Reformation. In the order of its parts, and in the great body of its contents, it gives the pure Service of the Christian Church of the West, dating back to very early times. It embraces all the essentials of Worship from the establishment of the Christian Church on earth. It furnishes the forms in which the devotions of countless millions of believers have found expression. It can lay claim, as no other Order of Service now in use can, to be the completest embodiment of the Common Service of the pure Christian Church of all ages, and may be tendered to all Christians who use a fixed Order, as the Service of the future as it has been of the past.

This Service in the English language, and known as "The Common Service," has been prepared in compliance with the joint action of the three General Bodies with which most of the Lutheran Congregations using the English language are connected; namely, The United Synod of the South, the General Synod, and the General Council. No personal tastes or private preferences have been allowed to govern in its formation. The aim has been to give the Lutheran Service in its fullest form as approved and arranged by the men whom God raised up to reform the Service as well as the doctrine and life of the Church, and whom He plenteously endowed for the purpose with the gifts of His Holy Spirit.

The Rule prescribed by the three General Bodies aforesaid, according to which those charged with the preparation of this Service were to be guided, and by which all questions arising were to be decided, was: "The Common Consent of the Pure Lutheran Liturgies of the Sixteenth Century; and, where there is not an entire agreement, the Consent of the largest number of those of greatest weight."

This Rule was adopted as the proper historic basis for such a work, and that on which alone there seemed to be a possibility of agreement. With remarkable unanimity, also, did the several committees of the General Bodies named come to the conclusion, after the fullest examination, that what is here presented is in accord with the Rule, and with the Books.

Nevertheless, no Order of Service, however pure, ancient, or widely observed, can be made absolutely binding. The ordering of the Service of Worship has been placed by Christ in the liberty of the Church, guided by his Word and Spirit. No human traditions, rites, or ceremonies, instituted by man, are essential to the true unity of the Church, or necessary to salvation, and hence may not be arbitrarily laid upon Congregations.

On this point our Confessions are very clear: "We believe, teach and confess, that the Church of God of every place and every time, has the power, according to circumstances, to change such ceremonies in such manner as may be most useful and edifying;" and "we reject and condemn as wrong, when these ordinances of men are urged by force upon the Congregation of God as necessary."

Yet, on the other hand, our Confessions are equally clear in affirming, that "It is pleasing to us that, for the sake of unity and good order, universal rites be observed;" and they further add: "We cheerfully maintain the old traditions made in the Church, for the sake of usefulness and tranquillity; and our enemies falsely accuse us of abolishing good ordinances."* Our Reformers also practically showed the sincerity of this conviction by revising the ancient Services, purging them of the dangerous falsities which had crept into them, and in establishing the Revised Order, with slight variations here and there, in every Lutheran land and city.

While, therefore, these General Bodies have co-operated in the preparation of "The Common Service," and have united in commending it to all Lutheran Congregations using the English language, they likewise agree in the statement, that it is not for them to impose any Order of Service upon Congregations, and that no such Order should be used, or its use insisted on, longer than it serves to edification. The aim has been to furnish the full Lutheran Service for all who wish to use it. But if, at any time or place, the use of the full Service is impracticable or undesired, it is not contrary to Lutheran principles or usages to follow a simpler form, in which only the principal parts of the Common Service, in their order, are retained.

* See Augsburg Confession, Art. vii.; *Apology*, Chap. iv. 33; viii. 38, 39; *Formula of Concord*, i Chap. x. 4; ii. Chap. x. 27.

And yet, having thus ascertained, determined, and set forth, with such marked accord, what is the full Lutheran Service, as arranged and approved by the highest Lutheran authorities from the beginning, it is deemed reasonable to expect, and the most desirable thing to be done, for all Lutheran Congregations, as they find themselves in condition so to do, to conform their public Worship as nearly as possible to the Order which has come down to us from the great Reformers, whose cause they claim to represent.

It was the widespread and commendable desire for greater unity and uniformity among our English churches that moved this work. To this end the three General Bodies named entered into joint action in the matter. From the beginning the movement was strongly approved, and contemplated with particular favor. And it would seem to be the proper outcome from these earnest endeavors, that all our Congregations, as far and as fast as they are prepared to use a settled Order of Service, should accept what thus comes to them with the highest sanction that can be given to any possible forms for the rendering of our Common Christian Worship.

Beyond question, the Lutheran Service deserves to be placed alongside of the Confession of Augsburg; the one being the Central Service, as the other is the Central Confession, of Protestant Christiandom. Happy the day, when the One, Holy, Catholic, Christian Church shall unite in the use of One Common Order of Public Worship, and join in One Confession of the one Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in all. And to Him be all Adoration, Dominion, and Glory, world without end.

FESTIVALS OF THE CHURCH.

I. IMMOVEABLE FESTIVALS.

CHIEF FESTIVALS.

Christmas, or the Nativity of our Lord	December 25.
The Circumcision of Christ	January 1.
The Epiphany, or the Manifestation of Christ to the Gentiles	January 6
The Festival of the Reformation	October 31.

MINOR FESTIVALS.

OBSERVED IN SOME PARTS OF THE LUTHERAN CHURCH.

St. Andrew the Apostle's Day	November 30.
St. Thomas the Apostle's Day	December 21.
St. Stephen the Martyr's Day	December 26.
St. John the Apostle's Day	December 27.
The Conversion of St. Paul	January 25.
The Presentation of Christ in the Temple	February 2.
St. Matthias the Apostle's Day	February 24.
The Annunciation	March 25.
St. Philip and St. James the Apostles' Day	May 1.
The Birthday of St. John the Baptist	June 24.
St. Peter and St. Paul the Apostles' Day	June 29.
The Visitation	July 2.
St. James the Elder, the Apostle's Day	July 25.
St. Bartholomew the Apostle's Day	August 24.
St. Matthew the Apostle's Day	September 21.
St. Michael the Archangel's Day	September 29.
St. Simon and St. Jude the Apostles' Day	October 28.
All Saints' Day	November 1.

II. MOVEABLE FESTIVALS.

RULES TO FIND THE MOVEABLE FESTIVALS.

ALL the *Moveable Festivals* except *Advent* depend upon *Easter*.

Advent Sunday is always the nearest *Sunday* to the thirtieth day of *November*, whether before or after.

Easter is always the first *Sunday* after the Full Moon which happens on, or next after, the twenty-first day of *March;* and if the Full Moon happen upon a *Sunday*, *Easter* is the *Sunday* after.

The time of *Easter* being found, the other *Festivals* occur as follows:

Septuagesima Sunday is nine weeks before *Easter*.

Ash Wednesday, or the beginning of *Lent*, is forty-six days before *Easter*.

Palm Sunday, or the beginning of *Holy Week*, is eight days before *Easter*.

Holy Thursday and *Good Friday* are the *Thursday* and *Friday* before *Easter*.

Ascension Day is forty days after *Easter*.

Whitsunday is seven weeks after *Easter*.

Trinity Sunday is eight weeks after *Easter*.

TABLE OF THE DAYS ON WHICH EASTER WILL FALL FROM 1900–2003.

1900. April 15	1926. April 4	1952. April 13	1978. March 26
1901. " 7	1927. " 17	1953. " 5	1979. April 15
1902. March 30	1928. " 8	1954. " 18	1980. " 6
1903. April 12	1929. March 31	1955. " 10	1981. " 19
1904. " 3	1930. April 20	1956. " 1	1982. " 11
1905. " 23	1931. " 5	1957. " 21	1983. " 3
1906. " 15	1932. March 27	1958. " 6	1984. " 22
1907. March 31	1933. April 16	1959. March 29	1985. " 7
1908. April 19	1934. " 1	1960. April 17	1986. March 30
1909. " 11	1935. " 21	1961. " 2	1987. April 19
1910. March 27	1936. " 12	1962. " 22	1988. " 3
1911. April 16	1937. March 28	1963. " 14	1989. March 26
1912. " 7	1938. April 17	1964. March 29	1990. April 15
1913. March 23	1939. " 9	1965. April 18	1991. March 31
1914. April 12	1940. March 24	1966. " 10	1992. April 19
1915. " 4	1941. April 13	1967. March 26	1993. " 11
1916. " 23	1942. " 5	1968. April 14	1994. " 3
1917. " 8	1943. " 25	1969. " 6	1995. " 16
1918. March 31	1944. " 9	1970. March 29	1996. " 7
1919. April 20	1945. " 1	1971. April 11	1997. March 30
1920. April 4	1946. " 21	1972. " 2	1998. April 12
1921. March 27	1947. " 6	1973. " 22	1999. " 4
1922. April 16	1948 March 28	1974. " 14	2000. " 23
1923. " 1	1949. April 17	1975. March 30	2001. " 15
1924. " 20	1950. " 9	1976. April 18	2002. March 31
1925. " 12	1951. March 25	1977. " 10	2003. April 20

TABLE OF THE MOVEABLE FESTIVALS,

ACCORDING TO THE SEVERAL DAYS ON WHICH EASTER CAN POSSIBLY FALL.

Easter.	Sundays after Epiphany.*	Septuagesima Sunday.	Ash Wednesday.	Ascension Day.	Whitsunday.	Sundays after Trinity.	First Advent Sunday.
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	Nov. 29
" 23	1	" 19	" 5	May 1	" 11	27	" 30
" 24	1	" 20	" 6	" 2	" 12	27	Dec. 1
" 25	2	" 21	" 7	" 3	" 13	27	" 2
" 26	2	" 22	" 8	" 4	" 14	27	" 3
" 27	2	" 23	" 9	" 5	" 15	26	Nov. 27
" 28	2	" 24	" 10	" 6	" 16	26	" 28
" 29	2	" 25	" 11	" 7	" 17	26	" 29
" 30	2	" 26	" 12	" 8	" 18	26	" 30
" 31	2	" 27	" 13	" 9	" 19	26	Dec. 1
April 1	3	" 28	" 14	" 10	" 20	26	" 2
" 2	3	" 29	" 15	" 11	" 21	26	" 3
" 3	3	" 30	" 16	" 12	" 22	25	Nov. 27
" 4	3	" 31	" 17	" 13	" 23	25	" 28
" 5	3	Feb. 1	" 18	" 14	" 24	25	" 29
" 6	3	" 2	" 19	" 15	" 25	25	" 30
" 7	3	" 3	" 20	" 16	" 26	25	Dec. 1
" 8	4	" 4	" 21	" 17	" 27	25	" 2
" 9	4	" 5	" 22	" 18	" 28	25	" 3
" 10	4	" 6	" 23	" 19	" 29	24	Nov. 27
" 11	4	" 7	" 24	" 20	" 30	24	" 28
" 12	4	" 8	" 25	" 21	" 31	24	" 29
" 13	4	" 9	" 26	" 22	June 1	24	" 30
" 14	4	" 10	" 27	" 23	" 2	24	Dec. 1
" 15	5	" 11	" 28	" 24	" 3	24	" 2
" 16	5	" 12	March 1	" 25	" 4	24	" 3
" 17	5	" 13	" 2	" 26	" 5	23	Nov. 27
" 18	5	" 14	" 3	" 27	" 6	23	" 28
" 19	5	" 15	" 4	" 28	" 7	23	" 29
" 20	5	" 16	" 5	" 29	" 8	23	" 30
" 21	5	" 17	" 6	" 30	" 9	23	Dec. 1
" 22	6	" 18	" 7	" 31	" 10	23	" 2
" 23	6	" 19	" 8	June 1	" 11	23	" 3
" 24	6	" 20	" 9	" 2	" 12	22	Nov. 27
" 25	6	" 21	" 10	" 3	" 13	22	" 28

*In a Leap Year, the number of Sundays after Epiphany is the same as if Easter had fallen one day later than it really does; and Septuagesima Sunday and Ash Wednesday fall one day later than that given in the Table, unless the Table gives some day in March for Ash Wednesday; for in that case the day in the table is right.

TABLE OF THE EPISTLES AND GOSPELS

FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH-YEAR.

SUNDAYS AND CHIEF FESTIVALS.	EPISTLES.	GOSPELS.
1 *Sunday in Advent*,	Romans ——xiii. 11-14.	Matthew——xxi. 1-9.
2 ———	——— xv. 4-13.	Luke———xxi. 25-36.
3 ———	1 Corinthians —iv. 1-5.	Matthew ——xi. 2-10.
4 ———	Philippians ——iv. 4-7.	John ———i. 19-28.
Christmas Day, ———	Tit. ii. 11-14; Isa. ix. 2-7.	Luke ———ii. 1-14.
2 ———	Tit. ———iii. 4-7.	——— ii. 15-20.
Sunday after Christmas,	Galatians ——iv. 1-7.	——— ii. 33-40.
Circumcision, New Year,	——— iii. 23-29.	——— ii. 21.
Sunday after New Year,	1 Peter———iv. 12-19.	Matthew——ii. 13-23.
Epiphany, ———	Isaiah-- ——lx. 1-6.	——— ii. 1-12.
1 *Sun. after Epiphany*,	Romans———xii. 1-5	Luke———ii. 41 52.
2 ———	——— -- xii. 6-16.[a]	John ———ii. 1-11.
3 ———	——— xii. 16-21.[b]	Matthew ---viii. 1-13.
4 ———	———xiii. 8-10.	——— viii 23-27.
5 ———	Colossians——iii. 12-17.	——— xiii. 24-30.
6 ———	2 Peter ———i. 16-21.	——— xvii. 1-9.
Septuagesima Sunday, —	1 Corinthians ix. 24-x. 5.	——— xx. 1-16.
Sexagesima Sunday, ——	2 ———xi. 19-xii. 9.	Luke ———viii. 4-15.
Quinquagesima Sunday,	1 — -- xiii. 1-13.	———xviii. 31-43.
Ash Wednesday, ———	Joel ———ii. 12-19.	Matthew ---vi. 16-21.
Sundays in Lent.		
1 *Invocavit*, ———	2 Corinthians—vi. 1-10.	———iv. 1-11.
2 *Reminiscere*, ———	1 Thessalonians iv. 1-7.	———xv. 21-28.
3 *Oculi*, ———	Ephesians ——v. 1-9.	Luke ——— xi. 14-28.
4 *Laetare*, ———	Galatians ——iv. 21-31.	John ———vi. 1-15.
5 *Judica*, ———	Hebrews——ix. 11 15.	——— viii. 46-59.
6 *Palmarum*, ———	Philippians——ii. 5-11.	Matthew——xxi. 1-9.
Monday in Holy Week,	Isaiah ———l. 5 10.	John———xii. 1-23.
Tuesday, ———	Jeremiah ——xi. 18-20.	———xii. 24-43.
Wednesday, ———	Isaiah lxii 11; lxiii. 1-7.	Luke—xxii. 1-xxiii. 42.
Holy Thursday, ———	1 Corinthians xi. 23-32	John ——-xiii. 1-15.
Good Friday, ———	Isaiah——lii. 13-liii. 12.	John —xviii. 1-xix. 42.
Easter Sunday, ———	1 Corinthians ---v. 6-8.	Mark— — —xvi. 1-8.
——— *Monday*, ———	Acts ———x. 34-41.	Luke ——xxiv. 13-35.
Sundays after Easter.		
1 *Quasimodogeniti*, —	1 John— ———v. 4-12.	John ———xx. 19-31.
2 *Misericordias*, — ——	1 Peter———ii. 21-25.	——— x. 11-16.
3 *Jubilate*, ——	——— ii. 11-20.	——— xvi. 16-23.[c]
4 *Cantate*, ———	James———i. 16-21.	——— xvi. 5-15.
5 *Rogate*, ———	———i. 22-27.	——— xvi. 23-30.[d]
Ascension Day, ———	Acts ———i 1-11.	Mark———xvi. 14-20.
Sunday after Ascension,	1 Peter———iv. 7-11.[e]	John ——xv. 26-xvi. 4.
Whitsunday, ———	Acts———ii. 1-13.	——— xiv. 23-31.
——— *Monday*, ———	——— x. 42-48.[f]	——— iii. 16-21.
Trinity Sunday, ———	Romans———xi. 33-36.	——— ———iii. 1-15.
1 *Sunday after Trinity*,	1 John ——iv. 16-21.[g]	Luke———xvi. 19-31.

[a] End: "men of low estate."
[b] Begin: "Be not wise in your own conceits."
[c] End: "ye shall ask me nothing."
[d] Begin: "Verily, verily, I say."
[e] " "Be ye therefore sober."
[f] End: "in the name of the Lord."
[g] Begin: "God is love."

TABLE OF THE EPISTLES AND GOSPELS—*Continued.*

SUNDAYS AND CHIEF FESTIVALS.	EPISTLES.	GOSPELS.
2 *Sunday after Trinity,*	1 John———iii. 13-18.	Luke———xiv. 16-24.
3 ———	1 Peter ———v. 6-11.	——— xv. 1-10.
4 ———	Romans ——viii. 18-23.	——— vi. 36-42.
5 ———	1 Peter ———iii 8-15.[h]	——— v. 1-11.
6 ———	Romans ———vi. 3-11.	Matthew ———v. 20 26.
7 ———	——— vi. 19-23.	Mark———viii. 1-9.
8 ———	——— viii. 12-17.	Matthew ——vii. 15-23.
9 ———	1 Corinthians —x. 6-13.	Luke———xvi. 1-9.
10 ———	——— xii. 1-11.	——— xix. 41-48.
11 ———	——— xv. 1-10.	——— xviii. 9 14.
12 ———	2 ———iii. 4-11.	Mark ———vii. 31-37.
13 ———	Galatians ——iii. 15-22.	Luke ———x. 23-37.
14 ———	——— v. 16-24.	——— xvii. 11-19.
15 ———	——— v. 25-vi. 10.	Matthew ——vi. 24-34.
16 ———	Ephesians ——iii. 13-21.	Luke ———vii. 11-17.
17 ———	——— iv. 1-6.	——— xiv. 1-11.
18 ———	1 Corinthians ——i. 4-9.	Matthew —xxii. 34-46.
19 ———	Ephesians ——iv. 22-28.	——— ix. 1-8.
20 ———	——— v. 15-21.	——— xxii. 1-14.
21 ———	——— vi. 10-17.	John ———iv. 46-54.[i]
22 ———	Philippians ——i. 3-11.	Matthew —xviii. 23-35.
23 ———	——— iii. 17-21.	——— xxii. 15-22.
24 ———	Colossians ——i. 9-14.	——— ix. 18-26.
25 ———	1 Thess. ———iv. 13-18.	———xxiv. 15-28.
26 ———	2 Peter———iii. 3-14, or 2 Thess.———i. 3-10.	——— xxv. 31-46.
27 ———	1 Thess. ———v. 1-11.	———xxv. 1-13.
Reformation, ———	Galatians———ii. 16-21, Revelation——xiv. 6-7.	John ———ii. 13 17.

[h] End: "sanctify the Lord God in your hearts."
[i] Begin: "And there was a certain nobleman."

APOSTLES' DAYS AND OTHER MINOR FESTIVALS.

MINOR FESTIVAL DAYS.	EPISTLES.	GOSPELS.
St. Andrew the Apostle, ——	Romans ——x. 10-18.	Matthew —iv. 18-22.
St. Thomas the Apostle,———	Ephesians———i. 3-6.	John ———xx. 24-31.
St. Stephen the Martyr,———	Acts ——vi. 8-vii. 60.	Matthew xxiii. 34-39.
St. John the Apostle,———	1 John ———i. 1-10.	John———xxi. 19-24.
The Conversion of St. Paul,—	Acts ———ix. 1-22.	Matthew—xix. 27-30.
The Presentation of Christ, —	Malachi———iii. 1-4.	Luke ———ii. 22-32.
St. Matthias the Apostle, ——	Acts ———i. 15-26.	Matthew —xi. 25-30.
The Annunciation,———	Isaiah ——vii. 10-16.	Luke ———i. 26-38.
St. Philip & St. James, Apos.	Ephesians —ii. 19-22.	John ———xiv. 1-14.
St. John the Baptist,———	Isaiah ———xl. 1-5.	Luke ———i. 57-80.
St. Peter and St. Paul, Apos.	Acts ———xii. 1-11.	Matthew—xvi 13-20.
The Visitation, ———	Isaiah ——— xi. 1-5.	Luke ———i. 39-56.
St. James the Elder, Apostle,	Romans —viii. 28-39.	Matthew — xx 20-33.
St. Bartholomew the Apostle,	2 Corinthians iv. 7-10.	Luke ——xxii. 24-30.
St. Matthew the Apostle, ——	Ephesians —iv. 7-14.	Matthew ——ix. 9-13.
St. Michael the Archangel, —	Revelation xii. 7-12.	——— xviii. 1-11.
St. Simon and St. Jude, Apos.	1 Peter ———i. 3-9.	John ———xv. 17-21.
All Saints' Day, ———	Revelation—vii. 2-17.	Matthew ——v. 1-12.

TABLE OF SCRIPTURE LESSONS

For the Sundays and Festivals of the Church Year.

Sundays and Festivals.	Old Testament.	Epistles.	Gospels.
1. *Sunday in Advent,*	Jer. —xxxiii. 14–18.	Colossians —i. 12–23.	Luke ——i. 1–25.
2. ———	Micah ——iv. 1–7.	Romans——ii. 1–16.	Luke ——i. 26–35.
3. ———	Malachi ——iii. 1–6.	Romans——i 16–25.	Luke ——i. 39–56.
4. ———	Isaiah——xl. 1–8.	Hebrews—xii. 15–29.	Luke ——i. 67–80.
Christmas Day, ———	Isaiah ——vii. 10–14.	Hebrews——i. 1–12.	John ——i. 1–14.
2. *Christmas Day,*——	Micah ——v. 2–4.	1 John——iv. 7–16.	John——i. 15–18.
Sunday after Christmas,	Isaiah——xi. 1–5.	Hebrews —ii 9–16.	Luke——ii. 22–32.
New Year's Eve, ———	Isaiah——lxiii. 7–18	1 Peter——i. 22–25.	Luke——xiii. 6–10.
New Year's Day, ———	Isaiah ——lv. 1–13.	James ——iv. 13–17.	Luke ——iv. 16–21.
Sunday after New Year,	Isaiah——xlii. 1–9.	Romans ——iii. 19–22.	Matthew——iii. 1–12.
Epiphany,——	Isaiah——xlix. 1–7.	Romans ——iii. 23–31.	Matthew —iii. 13–17.
1. *Sun. after Epiphany*	Isaiah ——lxi. 1–3.	Ephesians ——vi. 1–4.	Mark——x. 13–16.
2. ———	Deut. —xviii. 15–19.	Ephesians—v. 21–33.	Luke——xix. 1–10.
3. ———	Jeremiah xxxiii. 6–9.	Hebrews——xi. 1–16.	Luke ——xvii. 5–10.
4. ———	Isaiah——xliii. 1–3.	Romans——iv. 16–25.	Matthew xiv. 22–33.
5. ———	Jeremiah xvii. 5–10.	1 Cor. ——iii. 3–23.	Matthew xiii. 44–52.
6. ———	Isaiah——lxi. 10, 11.	2 Corinthians iv. 5, 6.	Matthew—xi. 25–27.
Septuagesima, ———	Jeremiah ——i. 4–10.	Acts——xvii. 22–34.	Matthew xxv. 14–30.
Sexagesima,——	Isaiah——lv. 10–13.	2 Tim. iii. 10; iv. 5.	Mark ——iv. 26–32.
Quinquagesima,——	Isaiah ——xxxv. 3–7.	1 Peter ——iii. 18–22.	John——xii. 23–36.
Ash Wednesday,———	Jonah —iii. 1–10; or Isaiah —lix. 12–21.	1 John——i. 5–10.	Luke ——vi. 20–49.
Sundays in Lent.			
1. *Invocavit,* ———	Genesis ——iii. 1–24.	James ——i. 2–15.	Luke ——xxii. 24–32.
2. *Reminiscere,* ———	Isaiah ——xlv. 20–25.	James——v. 13–20.	Mark ——ix. 17–29.
3. *Oculi,* ———	2 Samuel —xxii. 1–7.	Revelation—ii. 1–7.	John——viii. 42–51.
4. *Laetare,* ———	Isaiah ——xlix. 8–13.	2 Peter ——i. 2–11.	John ——vi. 36–51.
5. *Judica,* ———	Genesis——xii. 1–3.	1 Cor. ——i. 21–31.	Matthew——x. 32–42.
6. *Palmarum,* ———	Zechariah—lx. 9, 10.	Hebrews—xii. 1–11.	Mark——xiv. 3–9.
Holy Thursday, ———	Exodus ——xii. 1–14.	1 Cor.——x. 16, 17.	Luke ——xxii. 14–20.
Good Friday, ———	Isaiah ——l. 6–9.	Revelation —v. 6–10.	Matt.—xxvii. 33–54.
Easter Sunday, ———	Isaiah——lii. 13–15.	1 Peter ——i. 3–12.	Matthew xxviii. 1–8.
Easter Monday, ———	Hosea——xiii. 14.	1 Cor.——xv. 12–20.	John——xx. 1–18.
Sundays after Easter.			
1. *Quasimodogeniti,*—	Job ——xix. 25–27.	1 Peter——i. 17–ii. 3.	John——xxi. 15–19.
2. *Misericordias,* ———	Ezekiel xxxiv. 11–16.	Hebrews xiii. 20, 21.	John——x. 22–30.
3. *Jubilate,* ———	Lam.——iii. 18–26.	Hebrews—iv. 14–16.	John——xiv. 1–11.
4. *Cantate,* ———	Isaiah ——liv. 1–6.	2 Cor.——v. 14–21.	John——viii. 21–36.
5. *Rogate,* ———	Jer.——xxix. 11–14.	Romans—viii. 24–28.	John——xvii. 1–19.
Ascension Day, ———	Isaiah——lvii. 15.	Ephesians——i. 3–14.	Luke——xxiv. 46–53.
Sunday after Ascension,	Ezekiel xxxvi. 25–27.	Romans—viii. 29–39.	John ——xvii. 20–26.
Whitsunday, ———	Joel——ii. 28–32.	Ephesians —iv. 7–16.	John ——xiv. 15–21.
——*Monday,* ———	Isaiah—xxxii. 14–20.	Acts ——ii. 42–47.	John ——iv. 5–26.
Trinity Sunday,——	Ezekiel xviii. 30–32.	2 Corinthians xiii. 14.	Matt.—xxviii. 18–20.
Sundays after Trinity.			
1. ———	Jeremiah—ix. 23, 24.	1 Timothy—vi. 6–19.	Luke ——xii. 13–21.
2. ———	Isaiah——xxv. 6–9.	Revelation iii. 14–22.	Luke——xiv. 25–35.
3. ———	Micah——vii. 18–20.	Acts——ix. 1–18.	Luke——xv. 11–32.
4. ———	Isaiah——lviii. 6–12.	Romans —xiv. 7–17.	Matthew——v. 43–48.
5. ———	Jeremiah xvi. 14–21.	1 Peter——ii. 4–10.	Matthew—xvi. 13–26.
6. ———	Exodus ——xx. 1–17.	Ephesians —ii. 4–10.	Matthew—xix. 16–30.
7. ———	Jeremiah xxxi. 23–25.	Acts——xiv. 8–23.	Matthew——x. 24–31.
8. ———	Jeremiah—xv. 19–21.	Acts ——xx. 17–38.	Matthew —vii. 22–29.
9. ———	1 Chron. xxix. 10–13.	2 Timothy——i. 3–14.	Luke——xii. 32–48.
10. ———	Jeremiah——vii. 1–7.	Hebrews—iii. 7–15.	Matthew—xi. 16–24.
11. ———	2 Samuel xxii. 21–29.	Romans ——x. 4–18.	Luke——vii. 36–50.
12. ———	Isaiah —xxix. 18, 19.	James——iii. 1–12.	Matthew—xii. 31–42.
13. ———	Leviticus xviii. 1–5.	1 Timothy——i. 5–17.	Matthew —xx. 20–28.
14. ———	Jeremiah xvii. 13, 14.	Acts——iii. 1–10	John——v. 1–15.
15. ———	Deuteronomy vi. 4–7.	Acts——viii. 26–39.	Luke——x. 38–42.
16. ———	Deut. —xxxii. 39, 40.	1 Cor.——xv. 21–28.	John ——xi. 19–45.
17. ———	1 Samuel——ii. 1–10.	Jude——20–25.	Mark ——ii. 18–28.
18. ———	Deut. ——x. 12–21.	1 John ——iii. 1–8.	John——xv. 1–17.
19. ———	Isaiah —xliv. 21–23.	1 Cor.——xii. 12–27.	John——i 35–51.
20. ———	Isaiah——lxv. 1, 2.	Romans——xi. 25–32.	Matthew—xxi. 28–44.
21. ———	Hosea——xiii. 14.	Revelation—iii. 7–13.	John ——iv. 31–42.
22. ———	Deut.——vii. 9–11.	Ephesians iv. 30–32.	Matthew xviii. 1–20.
23. ———	Isaiah——xxxii. 1–8.	Romans——xiii. 1–7.	Mark ——xii. 41–44.

TABLE OF SCRIPTURE LESSONS (*continued*)

FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH YEAR.

SUNDAYS AND FESTIVALS.	OLD TESTAMENT.	EPISTLES.	GOSPELS.
24. *Sun. after Trinity,*	Isaiah ——li. 9-16.	2 Corinthians v. 1-10.	John ——v. 17-29.
25. ——	Isaiah—xlix. 12-17.	2 Peter——iii. 3-15.	Luke ——xvii. 20-33.
26. ——	Isaiah——xl. 9-11.	Hebrews——iv. 9-13.	Matthew——xi. 25-30.
27. ——	Isaiah—lxv. 17-19.	Revelation—xxi. 1-7.	Matthew——v. 13-16.
Harvest Festival, ——	Deut.—xxvi. 1-11, or Malachi iii. 10-12.	Acts——xiv. 15, 16, or James ——i. 17, 18.	Matthew vi. 24-34, or Luke——xii. 13-21.
Thanksgiving, ——	Lam.——iii. 22-25.	Galatians ——vi. 7-10.	Luke ——xvii. 11-19.
Reformation Day, ——	2 Chron. xxix. 12-19.	Galatians—ii. 16-21.	John——ii. 13-17.
Humiliation, ——	Daniel——ix. 3-19.	Hebrews ——x. 1-31.	Matthew——iii. 1-12.

Lessons for Morning and Evening throughout the Year.

These Lessons may be used at Matins and Vespers, or at the Morning and Evening Prayer of the household, on the days of the week.

The Lessons appointed for days between the *Fourth Sunday in Advent* and the *First Sunday after Epiphany* are to be omitted when the days for which they are appointed do not occur.

When there are not Six *Sundays after Epiphany*, the Lessons for the week after the *First Sunday* may be omitted one year; and those which follow another *Sunday*, the second year; and so on: in order that in the course of several years all the Lessons provided may be read.

The Lessons appointed for the days from the *Twentieth Sunday after Trinity* to the end of the year are to be read in every year, and those appointed for the weeks before the *Twentieth Sunday after Trinity* are to be omitted so far as necessary to this end.

DAYS.	MORNING.	EVENING.
1st Sunday in Advent.		
Monday	Matthew xi. 25-30.	Genesis iii. 1-24.
Tuesday	Acts iii. 22-26.	Genesis ix. 1-19.
Wednesday	Colossians i. 15-29.	Genesis xxii. 1-19.
Thursday	Hebrews i. 1-4.	Genesis xlix. 1-28.
Friday	Hebrews ii. 1-4.	Numbers xxiv. 14-25.
Saturday	Ephesians iii. 1-12.	Deuteronomy xviii. 15-19.
2d Sunday in Advent.		
Monday	Acts xvii. 16-34.	1 Chronicles xvii. 1-27.
Tuesday	1 John iv. 9-16.	2 Chronicles vii. 11-22.
Wednesday	Colossians i. 1-8.	Isaiah xi. 1-10.
Thursday	Philippians ii. 12-18.	Jeremiah xxiii. 2-8.
Friday	Philippians iii. 12-16.	Jeremiah xxx. 1-22.
Saturday	Colossians iii. 1-11.	Jeremiah xxxiii. 14-26.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.		Evening.	
3d Sunday in Advent.				
Monday	Hebrews	x. 35–39.	Isaiah	ii. 1–5.
Tuesday	Luke	xxi. 5–24.	Isaiah	xxiv. 21–xxv. 5.
Wednesday	Luke	xii. 35–59.	Isaiah	xxv. 6–10
Thursday	James	v. 7–11.	Isaiah	xxvi. 1–21.
Friday	Luke	i. 1–25.	Isaiah	li. 1–16.
Saturday	Luke	i. 26–38.	Isaiah	lii. 1–12.
4th Sunday in Advent.				
Monday	Matthew	i. 18–25.	Isaiah	xl. 1–11.
Tuesday	Luke	i. 39–45.	Malachi	iii. 1–7.
Wednesday	Luke	i. 46–56.	Malachi	iv. 1–6.
Thursday	Luke	i. 57–66.	Isaiah	xxviii. 14–19.
Friday	Luke	i. 67–80.	Isaiah	vii. 1–17.
Saturday	Matthew	i. 1–17.	Micah	v. 1–15.
Christmas.				
Dec. 27	John	i. 15–18.	Micah	iv. 1–8.
Dec. 28	Luke	ii. 15–20.	Isaiah	xxxii. 1–8.
Dec. 29	Luke	ii. 22–24.	Isaiah	xlvi. 3–13.
Dec. 30	Luke	ii. 25–32.	Isaiah	xlix. 1–13.
Dec. 31	Matthew	ii. 13–15.	Isaiah	lv. 1–13.
Jan. 2	Matthew	ii. 16–18.	Isaiah	xlii. 1–9.
Jan. 3	Matthew	ii. 19–23.	Isaiah	lxi. 1–11.
Jan. 4	Matthew	iii. 1–12.	Isaiah	lvi. 1–8.
Jan. 5	Luke	iii. 1–9.	Isaiah	xii 1–6.
Epiphany.				
Monday	Luke	iii. 10–14.	Genesis	i. 1–31.
Tuesday	Luke	iii. 15–20.	Genesis	ii. 1–25.
Wednesday	Mark	i. 1–8.	Genesis	iv. 1–26.
Thursday	Mark	i. 9–11.	Genesis	v. 1–32.
Friday	Luke	iii. 21, 22.	Genesis	vi. 9–22.
Saturday	Luke	iii. 23–38.	Genesis	vii. 1–24.
1st Sunday after Epiphany.				
Monday	John	i. 29–34.	Genesis	viii. 1–22.
Tuesday	John	i. 35–42.	Genesis	xi. 1–9.
Wednesday	John	i. 43–51.	Genesis	xii. 1–20.
Thursday	Luke	iv. 1–13.	Genesis	xiii. 1–18.
Friday	Mark	i. 12–15.	Genesis	xiv. 8–24.
Saturday	Matthew	iv. 12–17.	Genesis	xv. 1–21.
2d Sunday after Epiphany.				
Monday	Matthew	iv. 18–25.	Genesis	xvii. 1–22.
Tuesday	Matthew	v. 1–19.	Genesis	xviii. 1–33.
Wednesday	Matthew	v. 27–48.	Genesis	xix. 1–29.
Thursday	Matthew	vi. 1–23.	Genesis	xxi. 1–8.
Friday	Matthew	vii. 1–14.	Genesis	xxiv. 1–28.
Saturday	Matthew	vii. 24–29.	Genesis	xxiv. 29–67.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.	Evening.
3d Sunday after Epiphany.		
Monday	Matthew viii. 14-22.	Genesis xxv. 19-34
Tuesday	Matthew viii. 28-34.	Genesis xxvii. 1-45.
Wednesday	Matthew ix. 9-17.	Gen. xxvii. 46-xxviii. 22.
Thursday	Matthew ix. 27-38.	Genesis xxix. 1-20.
Friday	Matthew x. 1-16.	Genesis xxxi. 1-18.
Saturday	Matthew x. 17-xi. 1.	Genesis xxxii. 3-32.
4th Sunday after Epiphany.		
Monday	Matthew xi. 11-24.	Genesis xxxiii. 1-20.
Tuesday	Matthew xii. 1-21.	Genesis xxxv. 1-21.
Wednesday	Matthew xii. 22-50.	Genesis xxxvii. 1-36.
Thursday	Matthew xiii. 1-23.	Genesis xxxix. 1-23.
Friday	Matthew xiv. 1-36.	Genesis xl. 1-23.
Saturday	Matthew xv. 1-20.	Genesis xli. 1-37.
5th Sunday after Epiphany.		
Monday	Matthew xv. 29-39.	Genesis xli. 38-57.
Tuesday	Matthew xvi. 1-12.	Genesis xlii. 1-38.
Wednesday	Matthew xvi 21-28.	Genesis xliii. 1-34.
Thursday	Matthew xvii. 9-27.	Genesis xliv. 1-34.
Friday	Matthew xix. 1-15.	Genesis xlv. 1 28.
Saturday	Matthew xx. 17-34.	Genesis xlvi. 1-34.
6th Sunday after Epiphany.		
Monday	Matthew xxi. 10-46.	Genesis xlvii. 1-31.
Tuesday	Matthew xxiii. 1-39.	Genesis xlviii. 1-22.
Wednesday	Mark i. 16-45.	Exodus i. 1-22.
Thursday	Mark ii. 1-28.	Exodus ii. 1-25.
Friday	Mark iii. 1-35.	Exodus iii. 1-22.
Saturday	Mark v. 1-20.	Exodus iv. 1-31.
Septuagesima Sunday.		
Monday	Mark v. 21-43.	Exodus v. 1-23.
Tuesday	Mark vi. 1-29.	Exodus vi. 1-13.
Wednesday	Mark vi. 30-56.	Exodus xi. 1-10.
Thursday	Mark vii. 1-30.	Exodus xii. 1-28.
Friday	Mark viii. 10-ix. 1.	Exodus xii. 29-42.
Saturday	Mark ix. 2-32.	Exodus xiii. 1-22.
Sexagesima Sunday.		
Monday	Mark x. 1-31.	Exodus xiv. 1-31.
Tuesday	Mark x. 32-52.	Exodus xv. 1-21.
Wednesday	Mark xi. 1-33.	Exodus xv. 22.-xvi. 36.
Thursday	Mark xii 13-44.	Exodus xvii. 1-16.
Friday	Luke iv. 14-44.	Exodus xix. 1-25.
Saturday	Luke v. 12-39.	Exodus xx. 1-23.
Quinquagesima Sunday.		
Monday	Luke vi. 1-35.	Exodus xxiv. 1-xxv. 9.
Tuesday	Luke vi. 43-49.	Exodus xxxi. 18.-xxxii. 35.
Wednesday	Luke vii. 1-10.	Exodus xxxiii. 1-23.
Thursday	Luke vii. 18-viii. 3.	Exodus xxxiv. 1-10.
Friday	Luke viii. 16-56.	Exodus xxxiv. 27-35.
Saturday	Luke ix. 1-27.	Exodus xl. 1-38.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.	Evening.
1st Sunday in Lent.		
Monday	Luke ix. 28-62.	Numbers iii. 5-13.
Tuesday	Luke x. 1-22.	Numbers x. 11-36.
Wednesday	Luke x. 38.-xi. 13.	Numbers xi. 1-35.
Thursday	Luke xi. 29-36.	Numbers xii. 1-15.
Friday	Luke xi. 37-54.	Numbers xiii. 1-25.
Saturday	Luke xii. 1-34.	Numbers xiii. 26-33.
2d Sunday in Lent.		
Monday	Luke xiii. 1-17.	Numbers xiv. 1-45.
Tuesday	Luke xiv. 25-35.	Numbers xvi. 1-22.
Wednesday	Luke xv. 11-32.	Numbers xvi. 23-50.
Thursday	Luke xvi. 10-18.	Numbers xvii. 1-13.
Friday	Luke xvii. 1-10.	Numbers xx. 1-29.
Saturday	Luke xviii. 1-8.	Numbers xxi. 1-xxii. 1.
3d Sunday in Lent.		
Monday	Luke xviii. 15-30.	Numbers xxii. 2-41.
Tuesday	Luke xix. 1-40.	Numbers xxiii. 1-30.
Wednesday	Luke xx. 1-xxi. 4.	Numbers xxiv. 1-13.
Thursday	Luke xxi. 37-xxii. 38.	Numbers xxvii. 12-23.
Friday	Luke xxii. 39-71.	Deuteronomy v. 1-33.
Saturday	Luke xxiii. 1-25.	Deuteronomy viii. 1-20.
4th Sunday in Lent.		
Monday	Luke xxiii. 26-56.	Deuteronomy ix. 1-29.
Tuesday	Matthew xxvi. 1-35.	Deuteronomy x. 1-22.
Wednesday	Matt. xxvi. 36-75.	Deuteronomy xi. 1-32.
Thursday	Matt. xxvii. 1-38.	Deuteronomy xxviii. 1-14.
Friday	Matt. xxvii. 39-66.	Deuteronomy xxviii. 15-68.
Saturday	Mark xiv. 1-31.	Deuteronomy xxxiv. 1-12.
5th Sunday in Lent.		
Monday	Mark xiv. 32-72.	Jeremiah ii. 1-19.
Tuesday	Mark xv. 1-19.	Hosea xiii. 9-14.
Wednesday	Mark xv. 20-47.	Zephaniah iii. 1-8.
Thursday	John xii. 1-19.	Micah iii. 9-12.
Friday	John xii. 20-50.	Isaiah lxvi. 1-9.
Saturday	John xiii. 16-38	Zechariah ix. 1-17.
Palm Sunday.		
Monday	John xviii. 1-18.	Jeremiah vii. 1-15.
Tuesday	John xviii. 19-40.	Isaiah l. 4-11.
Wednesday	John xix. 1-12.	Jeremiah xi. 18-23.
Thursday	John xix. 13-24.	Zechariah iii. 1-10.
Good Friday	John xix. 25 37.	Lamentations ii. 8-15.
Saturday	John xix. 38-42.	Isaiah lii. 13-15.
Easter.		
Easter Monday.		
Tuesday	Matt. xxviii. 1-15.	Ezekiel xxi. 25-27.
Wednesday	John xx. 1-18.	Haggai ii. 20-23.
Thursday	Luke xxiv. 1-12.	Zechariah vi. 9-15.
Friday	Luke xxiv. 36-49.	Ezekiel xvii. 22-24.
Saturday	Mark xvi. 9-14.	Isaiah xliv. 21-28.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.		Evening.	
1st Sunday after Easter.				
Monday	John	xxi. 1–25.	Jonah	i. 1–16.
Tuesday	John	ii. 12–25.	Jonah	i. 17–ii. 10.
Wednesday	John	iii. 22–36.	Jonah	iii. 1–10.
Thursday	John	iv. 1–27.	Jonah	iv. 1–11.
Friday	John	iv. 28–38.	Isaiah	xxxiii 2–6.
Saturday	John	iv. 39–45.	Isaiah	xlii. 10–17.
2d Sunday after Easter.				
Monday	John	v. 1–17.	Micah	ii. 12, 13.
Tuesday	John	v. 18–30.	Isaiah	xxx. 19–26.
Wednesday	John	v. 31–47.	Jeremiah	iii. 11–19.
Thursday	John	vi. 16–29.	Ezekiel	xxxiv. 1–11.
Friday	John	vi. 30–40.	Ezekiel	xxxiv. 12–22.
Saturday	John	vi. 41–59.	Ezekiel	xxxiv. 23–31.
3d Sunday after Easter.				
Monday	John	vi. 60–71.	Ezekiel	xxxvi. 1–15.
Tuesday	John	vii. 1–13.	Ezekiel	xxxvi. 16–32.
Wednesday	John	vii. 14–24.	Ezekiel	xxxvi. 33–38.
Thursday	John	vii. 25–36.	Haggai	ii. 2–9.
Friday	John	vii. 37–53.	Zechariah	ii. 1– 3.
Saturday	John	viii. 1–11.	Zechariah	xi. 1–17.
4th Sunday after Easter.				
Monday	John	viii. 12–20.	Zechariah	xii. 1–14.
Tuesday	John	viii. 21–29.	Isaiah	lxv. 1–7.
Wednesday	John	viii. 30–45.	Isaiah	lxv. 8–16.
Thursday	John	ix. 1–13.	Jeremiah	viii. 4–13.
Friday	John	ix. 14–34.	Zechariah	viii. 18–23.
Saturday	John	ix. 35–41.	Isaiah	xlix. 22–26.
5th Sunday after Easter.				
Monday	John	x. 1–5.	Amos	ix. 8–15.
Tuesday	John	x. 6–10.	Isaiah	iv. 2–6.
Wednesday	Matt.	xxviii. 16–20.	Isaiah	xxix. 18–24.
Ascension Day.				
Friday	Luke	xxiv. 50 53.	Micah	vii. 7–13.
Saturday	Acts	i. 12–26.	Micah	vii. 14–20.
Sunday after Ascension.				
Monday	John	x. 17–21.	Zechariah	xiii. 7–9
Tuesday	John	x. 22–31.	Zechariah	xiv. 1–21.
Wednesday	John	x. 32–42.	Isaiah	lxvi. 10–24.
Thursday	John	xi. 1–27.	Jeremiah	xlvi. 27, 28.
Friday	John	xi. 28–44.	Isaiah	xxxii. 9–20.
Saturday	John	xi. 45–57.	Isaiah	lvii. 15–21.
Whitsunday.				
Monday.				
Tuesday	Acts	ii. 14–36.	Ezekiel	xlvii. 1–12.
Wednesday	Acts	ii. 37–47.	Isaiah	xlv. 18–21.
Thursday	John	xiv. 1–22.	Isaiah	xlv. 22–25.
Friday	John	xv. 1–25.	Jeremiah	ix. 23–26.
Saturday	John	xvi. 31–xvii. 26.	Isaiah	xliv. 6–8.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.	Evening.
Trinity Sunday.		
Monday	Acts iii. 1-21.	Joshua i. 1-18.
Tuesday	Acts iv. 1-37.	Joshua iii 1-17.
Wednesday	Acts v. 1-42.	Joshua iv. 1-24.
Thursday	Acts vi. 1-15.	Joshua vi. 1-27.
Friday	Acts vii. 1-60.	Joshua viii. 1-35.
Saturday	Acts viii. 1-40.	Joshua ix. 1-27.
1st Sunday after Trinity.		
Monday	Acts ix. 1-43.	Joshua x. 1-15.
Tuesday	Acts x. 1-33.	Joshua xi. 1-23.
Wednesday	Acts xi. 1-30.	Joshua xxiii. 1-16.
Thursday	Acts xii. 1-25.	Joshua xxiv. 1-31.
Friday	Acts xiii. 1-52.	Judges ii. 1-23.
Saturday	Acts xiv. 1-28.	Judges vi. 1-40.
2d Sunday after Trinity.		
Monday	Acts xv. 1-41.	Judges vii. 1-25.
Tuesday	Acts xvi. 1-40.	Judges xiii. 1-25.
Wednesday	Acts xvii. 1-15.	Judges xiv. 1-20.
Thursday	Acts xviii. 1-28.	Judges xv. 1-20.
Friday	Acts xix. 1-41.	Judges xvi. 4-31.
Saturday	Acts xx. 1-38.	1 Samuel i. 1-28.
3d Sunday after Trinity.		
Monday	Acts xxi. 1-39.	1 Samuel ii. 1-21.
Tuesday	Acts xxi. 40-xxii. 29.	1 Samuel iii. 1-21.
Wednesday	Acts xxii. 30-xxiii. 35.	1 Samuel iv. 1-22.
Thursday	Acts xxiv. 1-27.	1 Samuel v. 1-12.
Friday	Acts xxv. 1-27.	1 Samuel vii. 1-17.
Saturday	Acts xxvi. 1-32.	1 Samuel viii. 1-22.
4th Sunday after Trinity.		
Monday	Acts xxvii. 1-44.	1 Samuel ix. 1-27.
Tuesday	Acts xxviii. 1-31.	1 Samuel x. 1-27.
Wednesday	Romans i. 1-15.	1 Samuel xii. 1-25.
Thursday	Romans i. 16-32.	1 Samuel xiii. 1-14.
Friday	Romans ii. 1-29.	1 Samuel xv. 1-35.
Saturday	Romans iii. 1-31.	1 Samuel xvi. 1-23.
5th Sunday after Trinity.		
Monday	Romans iv. 1-25.	1 Samuel xvii. 1-58.
Tuesday	Romans v. 1-vi. 2.	1 Samuel xviii. 1-21.
Wednesday	Romans vi. 12-18.	1 Samuel xix. 1-24.
Thursday	Romans vii. 1-25.	1 Samuel xx. 1-42.
Friday	Romans viii. 1-11.	1 Samuel xxii. 1-23.
Saturday	Romans xiii. 1 7.	1 Samuel xxiv. 1-22.
6th Sunday after Trinity.		
Monday	Romans xiv. 1-xv. 3.	1 Samuel xxvi. 1-25.
Tuesday	Romans xv. 14-33.	1 Samuel xxviii. 3-25.
Wednesday	Romans xvi. 1-27.	1 Samuel xxxi. 1-13.
Thursday	1 Cor. i. 10-31.	2 Samuel i. 1-27.
Friday	1 Cor. ii. 1-16.	2 Samuel v. 1-25.
Saturday	1 Cor. iv. 6-v. 5	2 Samuel vi. 1-23.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.	Evening.
7th Sunday after Trinity.		
Monday	1 Cor. v. 9–vi. 20.	1 Chronicles xvi. 1–43.
Tuesday	1 Cor. vii. 1–40.	2 Samuel vii. 1–29.
Wednesday	1 Cor. viii. 1–13.	2 Samuel xii. 1–23.
Thursday	1 Cor. ix. 1–23.	2 Samuel xv. 1–15.
Friday	1 Cor. x. 14 33.	2 Samuel xvi. 5–15.
Saturday	1 Cor. xi. 1–22.	2 Samuel xviii. 1–13.
8th Sunday after Trinity.		
Monday	1 Cor. xii. 12–31.	2 Samuel xix. 1–23.
Tuesday	1 Cor. xiv. 1–40.	1 Chronicles xxi. 1–30.
Wednesday	1 Cor. xv. 58–xvi. 24.	1 Chronicles xxii. 1–19.
Thursday	2 Cor. i. 1–24.	1 Chronicles xxviii. 1–21.
Friday	2 Cor. ii. 1–iii. 3.	1 Chronicles xxix. 1–23.
Saturday	2 Cor. vi. 11–vii. 16.	2 Chronicles i. 1–13.
9th Sunday after Trinity.		
Monday	2 Cor. viii. 1–24.	1 Kings iii. 16–28.
Tuesday	2 Cor. ix. 1–15.	1 Kings iv. 22–34.
Wednesday	2 Cor. x. 1–18.	1 Kings v. 1–18.
Thursday	2 Cor. xi. 1–18.	2 Chronicles iii. 1–17.
Friday	2 Cor. xii. 10–xiii. 13.	1 Kings viii. 1–66.
Saturday	Galatians i. 1–24.	1 Kings vii. 1–12.
10th Sunday after Trinity.		
Monday	Galatians ii. 1–21.	1 Kings ix. 1–28.
Tuesday	Galatians iii. 1–14.	1 Kings x. 1–29.
Wednesday	Galatians iv. 8–20.	1 Kings xi. 1–43.
Thursday	Galatians v. 1–15.	1 Kings xii. 1–33.
Friday	Galatians vi. 11–18.	1 Kings xiii. 1–34.
Saturday	Ephesians vi. 1–9.	1 Kings xiv. 1–31.
11th Sunday after Trinity.		
Monday	Ephesians vi. 18–24.	1 Kings xvi. 29–xvii. 24.
Tuesday	Philippians i. 12–ii. 4.	1 Kings xviii. 1–46.
Wednesday	Philippians ii. 19–30.	1 Kings xix. 1–21.
Thursday	Philippians iii. 1–11.	1 Kings xxi. 1–29.
Friday	Philippians iv. 1–3.	1 Kings xxii. 52. 2 K. i. 17.
Saturday	Philippians iv. 8–23.	2 Kings ii. 1–25.
12th Sunday after Trinity.		
Monday	Colossians ii. 1–23.	2 Kings iv. 1–44.
Tuesday	Col. iii. 18–iv. 18.	2 Kings v. 1–27.
Wednesday	1 Thess. i. 1–10.	2 Kings vi. 1–23.
Thursday	1 Thess. ii. 1–20.	2 Kings vi. 24–vii. 20.
Friday	1 Thess. iii. 1–13.	2 Kings viii. 1–15.
Saturday	1 Thess. iv. 8–12.	2 Kings ix. 1–37.
13th Sunday after Trinity.		
Monday	1 Thess. v. 12–28.	2 Kings x. 1–36.
Tuesday	1 Timothy i. 1–20.	2 Chronicles xxii. 1–12.
Wednesday	1 Timothy ii. 1–15.	2 Chronicles xxiii. 1–21.
Thursday	1 Timothy iii. 1–16.	2 Chronicles xxiv. 1 27.
Friday	1 Timothy iv. 1–16.	2 Kings xiv. 1–29.
Saturday	1 Timothy v. 1–25.	2 Kings xv. 1–38.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.	Evening.
14th Sunday after Trinity.		
Monday	1 Timothy vi. 1-21.	Isaiah vi. 1-13.
Tuesday	2 Timothy i. 1-18.	Amos vii. 7-17.
Wednesday	2 Timothy ii 1-26.	2 Kings xvi. 1-20.
Thursday	Titus i. 1-16.	2 Kings xvii. 1-23.
Friday	Titus ii. 1-10.	2 Kings xviii. 1-37.
Saturday	Titus ii. 15-iii. 3.	2 Kings xix. 1-37.
15th Sunday after Trinity.		
Monday	Titus iii. 8-15.	2 Kings xx. 1-21.
Tuesday	Philemon 1-25.	2 Kings xxi. 1-26.
Wednesday	Hebrews i. 1-14.	2 Chronicles xxxiv. 1-33.
Thursday	Hebrews ii. 5-iii. 6.	2 Chr. xxxv. 20-xxxvi. 10.
Friday	Hebrews iv. 14-v. 14.	Jeremiah xxii. 1-30.
Saturday	Hebrews vi. 1-20.	Jeremiah xxv. 1-14.
16th Sunday after Trinity.		
Monday	Hebrews vii. 1-28.	Jeremiah xxxvii. 1-21.
Tuesday	Hebrews viii. 1-13.	Jeremiah xxxviii. 1 28.
Wednesday	Hebrews ix. 1-10.	Jeremiah xxxii. 1-44.
Thursday	Hebrews ix. 16-28.	Jeremiah xxxix. 1-18.
Friday	Hebrews x. 1-34.	Jeremiah xxix. 1-23.
Saturday	Hebrews xi. 1-7.	Daniel i. 1-21.
17th Sunday after Trinity.		
Monday	Hebrews xi. 17-40.	Daniel iii. 1-30.
Tuesday	Hebrews xii. 1-17.	Daniel iv. 1-37.
Wednesday	Hebrews xiii. 1-25.	Daniel v. 1-30.
Thursday	James i. 1-15.	Daniel v. 31-vi. 28.
Friday	James ii. 1-13.	Ezra i. 1-11.
Saturday	James ii. 14-26.	Ezra iii. 1-13.
18th Sunday after Trinity.		
Monday	James iii. 1-18.	Ezra iv. 1-24.
Tuesday	James iv. 1-v. 6.	Haggai i. 1-15.
Wednesday	James v. 12-20.	Ezra v. 1-17.
Thursday	1 Peter iii. 1-7.	Ezra vi. 1-22.
Friday	1 Peter iii. 15-22.	Ezra vii. 1-28.
Saturday	1 Peter v. 1-5.	Ezra viii. 31-ix. 15.
19th Sunday after Trinity.		
Monday	1 John i. 1-10.	Nehemiah i. 1-11.
Tuesday	1 John ii. 1-17.	Nehemiah ii. 1-20.
Wednesday	1 John v. 1-3.	Nehemiah iv. 1-23.
Thursday	1 John v. 10-21.	Nehemiah viii. 1-18.
Friday	2 John 1-13.	Nehemiah ix. 1-38
Saturday	3 John 1-14.	Zechariah viii. 1-23.
20th Sunday after Trinity.		
Monday	Mark iv. 1-41.	Isaiah xliii. 1-13.
Tuesday	Luke xiii. 18-35.	Isaiah xli. 1-20.
Wednesday	Matt. xiii. 31-58.	Habakkuk ii. 1-4.
Thursday	Matt. xvi. 13-20.	Isaiah lxiii. 7-19
Friday	2 Cor. iii. 10-iv. 18.	Isaiah lxiv. 1-12.
Saturday	2 Cor. v. 1-21.	Isaiah v. 1-7.

Lessons for Morning and Evening throughout the Year.

Days.	Morning.	Evening.
21st Sunday after Trinity.		
Monday	Ephesians i. 1-23.	Micah vi. 1-9.
Tuesday	Ephesians ii. 1-22.	Isaiah lviii. 1-14.
Wednesday	Ephesians iv. 7-21.	Isaiah lix. 1-21.
Thursday	Ephesians iv. 29-32.	Jeremiah xxxi. 1 22.
Friday	Ephesians v. 10-14.	Jeremiah xxxi. 23-40.
Saturday	Ephesians v. 22-23.	Isaiah xlviii. 1-22.
22d Sunday after Trinity.		
Monday	Matthew xviii. 1-22.	Micah iv. 9-v. 1.
Tuesday	Mark ix. 33-50.	Isaiah xlix. 14-21.
Wednesday	Luke xvii. 20-37.	Isaiah ii. 10-21.
Thursday	Romans viii. 24-39.	Isaiah lxiii. 1-6.
Friday	Mark xii. 1-12.	Joel ii. 1-11.
Saturday	Matt. xxv. 14-30.	Joel ii. 12-27.
23d Sunday after Trinity.		
Monday	1 Cor. iii. 1-23.	Joel iii. 1-13.
Tuesday	Matt. xix 16-30.	Joel iii. 14-21.
Wednesday	Luke xiv. 12-15.	Obadiah 1-21.
Thursday	Mark xiii. 1-37.	Nahum i. 1-14.
Friday	Romans ix. 1-33.	Nahum i. 15.-iii. 19
Saturday	Romans x. 1-21.	Isaiah x. 5-27.
24th Sunday after Trinity.		
Monday	Romans xi. 1-33.	Isaiah xiii. 1-22.
Tuesday	2 Thess. i. 11-ii. 17.	Isaiah xiv. 1-27.
Wednesday	2 Thess. iii. 1-18.	Isaiah xlvii 1-15.
Thursday	2 Timothy iii. 1-17.	Daniel ii. 27-45.
Friday	2 Timothy iv. 1-22.	Daniel vii. 1-28.
Saturday	Matt. xxiv. 1-14.	Daniel ix. 1-27.
25th Sunday after Trinity.		
Monday	Matt. xxiv 29-51.	Daniel xi. 36-xii. 13.
Tuesday	Matt. xxii. 23-33.	Ezekiel xxxviii. 1-23.
Wednesday	1 Cor. xv. 11-50.	Ezekiel xxxix. 1-29.
Thursday	Hebrews iii. 7-iv. 13.	Isaiah xliii. 14-25.
Friday	Hebrews xi. 8-16.	Isaiah xxxiii. 17-24.
Saturday	Hebrews xii. 18-29	Ezekiel xxxvii. 1-14.
26th Sunday after Trinity.		
Monday	1 Peter i. 1-12.	Zephaniah iii. 9-20.
Tuesday	1 Peter i. 13-ii. 10.	Isaiah xxxiv. 1-17.
Wednesday	1 Peter iv. 1-7.	Isaiah xxxv. 1-10.
Thursday	1 Peter iv. 12-19.	Isaiah liv. 1-17.
Friday	2 Peter i. 1-15.	Isaiah lx. 7-22.
Saturday	2 Peter ii. 1-22.	Isaiah lxii. 1-12.
27th Sunday after Trinity.		
Monday	2 Peter iii. 1-18.	Isaiah lxv. 17-25.
Tuesday	Jude 1-25.	Ezekiel xxxvii. 15-28.
Wednesday	1 John ii. 18-29.	Habakkuk iii. 1-19.
Thursday	1 John iii. 1-12.	Isaiah xl. 27-31.
Friday	1 John iii. 19-24.	Jeremiah xiv. 7-9.
Saturday	1 John iv. 1-8.	Malachi iii. 7-18.

THE ORDER OF SERVICE.

LET ALL THINGS BE DONE DECENTLY AND IN ORDER.

1 Cor. xiv. 40.

THE MORNING SERVICE.

¶ *A Hymn of Invocation of the Holy Ghost may be sung.*

¶ *The Minister, standing before the Altar, shall begin the Service as here followeth, the Congregation standing.*

IN the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Then shall be said the* Confession of Sins, *as here followeth.*

The Minister shall say:

BELOVED in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

¶ *Then, all kneeling or standing, shall be sung or said*

THE VERSICLE.

Our help is in the Name of the Lord.
Who made heaven and earth.
I said, I will confess my transgressions unto the Lord.
And Thou forgavest the iniquity of my sin.

¶ *Then shall the Minister say:*

ALMIGHTY God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

¶ *The Congregation may then say with the Minister:*

O MOST merciful God, Who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ our Lord.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *Then the Minister, standing, shall say:*

ALMIGHTY God, our heavenly Father, hath had mercy upon us, and given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He also giveth power

to become the sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord, unto us all.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *Then, all standing to the close of the* Collect, *shall be said or sung the* Introit *for the Day.* (*Pages 43–91*).

¶ *The* Introit *may be said by the Minister, and the* Gloria Patri *sung or said by the Congregation; or the* Introit *and* Gloria Patri *may be sung or said responsively. After the* Gloria Patri, *the* Introit *may be repeated as far as the Psalm. Instead of the* Introit, *a Psalm or Hymn may be used.*

THE INTROIT.

¶ *The* Introit *shall always end with the*

GLORIA PATRI.

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall follow the* Kyrie.

¶ *The* Kyrie *may be sung or said by the Minister and Congregation, or each petition may be said by the Minister, and sung or said by the Congregation in response.*

THE KYRIE.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall be sung the* Gloria in Excelsis; *or, instead thereof, another Canticle or Hymn of Praise may be sung, except on Festival Days, and when there is a Communion.*

GLORIA IN EXCELSIS.

¶ *The Minister shall say:*

Glory be to God on high!

¶ *The Congregation shall sing:*

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the Only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall the Minister say:*

The Lord be with you.

¶ *The Congregation shall sing or say:*

And with thy spirit.

¶ *The Minister shall say:*

Let us pray.

¶ *Then shall the Minister say the* Collect *for the Day.* (*Pages 43–91.*)

THE COLLECT.

¶ *The* Collect *ended, the Congregation shall sing or say:*

Amen.

¶ *Then shall the Minister read the* Epistle for the Day. *Other* Scripture Lessons *may be read before the* Epistle, *but the* Epistle *and* Gospel for the Day *shall always be read. The Minister shall announce the* Epistle *saying:*

The Epistle for (*here he shall name the Day*) is written in the —— Chapter of ——, beginning at the —— Verse.

THE EPISTLE FOR THE DAY.

¶ *The* Epistle *ended, the Minister shall say:* Here endeth the Epistle.

¶ *Then shall be sung or said:*

THE HALLELUJAH.

Hallelujah!

¶ *In the Passion Season the* Hallelujah *is omitted.*

¶ *Instead of the simple* Hallelujah, *a* Sentence *for the Season of the Church-Year may be sung with it; or a Psalm, Canticle, or Hymn may be sung after the* Hallelujah.

THE HALLELUJAH AND SENTENCE.

For Advent.

Hallelujah! Remember, O Lord, Thy tender mercies: for they have been ever of old. Hallelujah!

For the Epiphany Season.

Hallelujah! O praise the Lord, all ye nations: and laud Him, all ye people.

For His merciful kindness is great toward us: and the truth of the Lord endureth for ever. Hallelujah!

For the Passion Season.

Christ hath humbled Himself, and become obedient unto death: even the death of the Cross.

For the Easter Season.

Hallelujah! Christ our Passover is sacrificed for us. Hallelujah!

For Whitsuntide.

Hallelujah! Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth. Hallelujah!

From Trinity to Advent.

Hallelujah! O Lord, deal with Thy servant according unto Thy mercy: and teach me Thy statutes.

I am Thy servant, give me understanding: that I may know Thy testimonies. Hallelujah!

Or this:

Hallelujah! Blessed be the Lord God of our fathers: praise Him, and highly exalt Him for ever. Hallelujah!

¶ *Then shall the Minister announce the* Gospel for the Day, *saying:*

The Holy Gospel is written in the —— Chapter of St. ——, beginning at the —— Verse.

¶ *The Congregation shall rise and sing or say:*

Glory be to Thee, O Lord.

¶ *Then shall the Minister read*

THE GOSPEL FOR THE DAY.

¶ *The* Gospel *ended, the Minister shall say:* Here endeth the Gospel, *and the Congregation shall sing or say:*

Praise be to Thee, O Christ.

¶ *Then shall be said or sung the* Nicene Creed, *or the* Apostles' Creed. *If there be a Communion, the* Nicene Creed *shall be used.*

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was cruci-

fied also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come. Amen.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He

ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; the Resurrection of the body; And the Life everlasting. Amen.

¶ *Then may a Hymn be sung and the Minister shall go into the Pulpit. After the Hymn shall follow*

THE SERMON.

¶ *The Sermon ended, the Congregation standing, the Minister shall say:*

THE peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

¶ *The* Offertory *shall then be sung. Either one of the Offertories here following, or any other suitable Offertory, may be used.*

THE OFFERTORY.

I.

THE sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: Build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness: with burnt-offering and whole burnt-offering.

II.

CREATE in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

¶ *While the* Offertory *is sung, the Minister shall go to the Altar; and the singing ended, he shall offer the* General Prayer. *He may use the Prayer here following; or, if there be no Communion, the* Litany, *or a selection from the* Collects and Prayers, *or any other suitable Prayer.* (*See pages 132–154.*)

THE GENERAL PRAYER.

ALMIGHTY and most merciful God, the Father of our Lord Jesus Christ: We thank Thee for all Thy goodness and tender mercies, especially for the gift of Thy dear Son, and for the revelation of Thy will and grace; and we beseech Thee so to implant Thy Word in us, that, in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing.

Most heartily we beseech Thee so to rule and govern Thy Church universal, with all its pastors and ministers, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind.

Grant also health and prosperity to all in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty.

May it please Thee also to turn the hearts of our enemies and adversaries, that they may cease their enmity, and be inclined to walk with us in meekness and in peace.

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy Name and for Thy truth's sake, comfort, O God, with Thy Holy Spirit, that they may receive and acknowledge their afflictions as the manifestation of Thy fatherly will.

And although we have deserved Thy righteous wrath and manifold punishments, yet, we entreat Thee, O most merciful Father, remember not the sins of our youth, nor our many transgressions; but out of Thine unspeakable goodness, grace and mercy,

defend us from all harm and danger of body and soul. Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest and from famine, from anguish of heart and despair of Thy mercy, and from an evil death. And in every time of trouble, show Thyself a very present Help, the Saviour of all men, and especially of them that believe.

Cause also the needful fruits of the earth to prosper, that we may enjoy them in due season. Give success to the Christian training of the young, to all lawful occupations on land and sea, and to all pure arts and useful knowledge: and crown them with Thy blessing.

¶ *Here special Supplications, Intercessions, and Prayers may be made.*

These, and whatsoever other things Thou wouldest have us ask of Thee, O God, vouchsafe unto us for the sake of the bitter sufferings and death of Jesus Christ, Thine only Son, our Lord and Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ *Then shall the Minister, and the Congregation with him, say*

THE LORD'S PRAYER.

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Offerings of the Congregation be gathered, and the Minister shall place them upon the Altar. He may then make any needful announcements.*

¶ *A Hymn shall then be sung, which, if there be no Communion, shall close with a Doxology; after which the Minister, standing before the Altar, shall pronounce*

THE BENEDICTION.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing or say:*

Amen.

¶ *The Congregation should then offer silent prayer.*

THE HOLY COMMUNION.

¶ *While the Hymn after the* General Prayer *is being sung, the Minister shall go to the Altar and prepare for the administration of the Holy Sacrament.*

¶ *The Hymn ended, the Congregation shall stand until the distribution begin.*

THE PREFACE.

¶ *The Minister shall say:*

The Lord be with you.

¶ *The Congregation shall sing or say:*

And with thy spirit.

M. Lift up your hearts.

C. We lift them up unto the Lord.

M. Let us give thanks unto the Lord our God.

C. It is meet and right so to do.

M. It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God:

¶ *Then shall follow the* Proper Preface, *according to the time, as here given. At other times shall follow immediately,*

Therefore with Angels, etc.

PROPER PREFACES.

For Christmas.

FOR in the mystery of the Word made flesh, Thou hast given us a new revelation of Thy glory; that

seeing Thee in the Person of Thy Son, we may be drawn to the love of those things which are not seen. Therefore with Angels, etc.

For the Passion Season.

WHO on the tree of the Cross didst give salvation unto mankind; that whence death arose, thence life also might rise again: and that he who by a tree once overcame, might likewise by a tree be overcome, through Christ our Lord; through Whom with Angels, etc.

For the Easter Season.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

For Ascension Day.

THROUGH Jesus Christ our Lord, Who after His Resurrection appeared openly to all His disciples, and in their sight was taken up into Heaven, that He might make us partakers of His Divine Nature. Therefore with Angels, etc.

For Whitsunday.

THROUGH Jesus Christ, Thy dear Son, our Lord and Saviour; Who ascending above the Heavens, and sitting at Thy right hand, poured out on this day the Holy Spirit, as He had promised, upon the chosen disciples; whereat the whole earth rejoices with exceeding joy. Therefore with Angels, etc.

For the Festival of the Trinity.

WHO with Thine Only-begotten Son, and the Holy Ghost, art one God, one Lord. And in the confession of the only true God, we worship the Trinity in Person, and the Unity in Substance, of Majesty coequal. Therefore with Angels, etc.

¶ *After the* Preface *shall follow immediately:*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

¶ *Then shall be sung or said the*

SANCTUS.

HOLY, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest.
Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

¶ *Then may the Minister give this*

EXHORTATION.

DEARLY Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their

sins, and who hunger and thirst after righteousness.

But if we thus examine ourselves, we shall find in us nothing but sin and death, from which we can in no wise set ourselves free. Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfill for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the more confidently believe this, and be strengthened by our faith in cheerful obedience to His will, He hath instituted the Holy Sacrament of His Supper, in which He giveth us His Body to eat, and His Blood to drink.

Therefore whoso eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

We should also do this in remembrance of Him, showing His death, that He was delivered for our offences, and raised again for our justification, and, rendering unto Him most hearty thanks for the same, take up our cross and follow Him; and, according to His commandment, love one another even as He hath loved us. For we are all one

bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

¶ *Then the Minister, turning to the Altar, shall say:*

Let us pray.

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *Then shall the Minister say:*

OUR Lord Jesus Christ, in the night in which He was betrayed, took bread; (*a*) and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

(*a*) *Here he shall take the Plate, with the Bread, in his hand.*

After the same manner, also, when He had supped, He took the cup, (*b*) and when He had given thanks,

(*b*) *Here he shall take the Cup in his hand.*

He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.

¶ Then shall be sung or said the

AGNUS DEI.

O CHRIST, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace. Amen.

¶ Then shall the Minister, turning to the Congregation, say:

The Peace of the Lord be with you alway.

¶ The Congregation shall sing or say:

Amen.

¶ Then shall the Distribution begin.

¶ When the Minister giveth the Bread, he shall say:

Take and eat, this is the Body of Christ, given for thee.

¶ When he giveth the Cup, he shall say:

Take and drink, this is the Blood of the New Testament, shed for thy sins.

¶ *In dismissing the Communicants, the Minister may say:*

The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in true faith unto everlasting life.

¶ *If the consecrated Bread or Wine be spent before all have communed, the Minister shall consecrate more, saying aloud so much of the Words of Institution as pertaineth to the element to be consecrated.*

¶ *When all have communed, the Minister shall cover what remaineth of the Bread and Wine.*

¶ *Then, all standing, may be sung or said the*

NUNC DIMITTIS.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word;

For mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said:*

THE THANKSGIVING.

Minister.

O give thanks unto the Lord, for He is good

¶ *The Congregation shall sing or say:*

And His mercy endureth for ever.

Minister.

WE thank Thee, Lord God Almighty, that Thou hast vouchsafed to refresh us with this Thy salutary gift; and we beseech Thee, of Thy mercy, to strengthen us through the same, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Then may be sung or said the* Salutation *and* Benedicamus, *as here followeth.*

The Lord be with you.
And with thy spirit.
Bless we the Lord.
Thanks be to God.

¶ *Then shall the Minister pronounce*

THE BENEDICTION.

The Lord bless thee, and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace.

The Congregation shall sing or say:

Amen.

¶ *Then should the Congregation offer silent prayer.*

EARLY SERVICE, OR MATINS.

¶ *A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.*

¶ *Then shall be sung, or said, the* Versicle *and the* Gloria Patri, *as here followeth, all standing to the end of the* Venite.

THE VERSICLE.

O Lord, open Thou my lips.
And my mouth shall show forth Thy praise.
Make haste, O God, to deliver me.
Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen. Hallelujah.

¶ *During the Passion Season the* Hallelujah *is omitted.*

¶ *Then shall follow the* Invitatory *with the* Venite. *On Festival Days a special* Invitatory *may be used.* (*See pages 92–108.*)

THE INVITATORY.

O come, let us worship the Lord.
For He is our Maker.

VENITE EXULTEMUS. Ps. xcv.

O COME, let us sing unto the Lord: let us make a joyful noise to the Rock of our Salvation.

Let us come before His presence with thanksgiving: and make a joyful noise unto Him with psalms.

For the LORD is a great God: and a great King above all gods.

In His hand are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the LORD our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be sung*

THE HYMN.

¶ *Then shall be sung or said one or more* Psalms, *all standing to the end of the* Psalm. *An* Antiphon *may be used with each* Psalm. (*See pages 92–108.*)

THE PSALM.

¶ *At the end of each* Psalm *the Congregation shall sing or say:*

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall be read*

THE LESSON.

¶ *One or more* Scripture Lessons *may be read; and after each* Lesson *may be sung or said:*

O Lord, have mercy upon us.
Thanks be to Thee, O God.

¶ *After the last* Lesson, *a* Responsory, *or a Hymn, may be sung.*

¶ *Then may follow a brief*

EXHORTATION OR SERMON.

¶ *Then shall be sung or said*

THE CANTICLE.

¶ *The* Te Deum, *the* Benedictus, *or another* Canticle *may be used. The Congregation shall stand to the end of the Service, except that it may kneel during the Prayers.*

TE DEUM LAUDAMUS.

WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the heavens, and all the powers therein.

To Thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of Thy Glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst humble Thyself to be born of a Virgin.

When Thou hadst overcome the sharpness of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

We therefore pray Thee, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints: in glory everlasting.

O Lord, save Thy people: and bless Thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify Thee.

And we worship Thy name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let Thy mercy be upon us: as our trust is in Thee.

O Lord, in Thee have I trusted: let me never be confounded. Amen.

BENEDICTUS St. Luke i.

¶ *An* Antiphon *may be sung with the* Benedictus.

BLESSED be the Lord God of Israel: for He hath visited and redeemed His people;

And hath raised up a horn of salvation for us: in the house of His servant David;

As He spake by the mouth of His holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us;

To perform the mercy promised to our fathers: and to remember His holy covenant;

The oath which He swore to our father Abraham: that He would grant unto us;

That we, being delivered out of the hand of our enemies: might serve Him without fear,

In holiness and righteousness before Him: all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people: by the remission of their sins,

Through the tender mercy of our God: whereby the Dayspring from on high hath visited us;

To give light to them that sit in darkness and in the shadow of death: to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said the* Prayers *here following, or the* Suffrages, *the* Litany, *or other Prayers.*

THE PRAYER.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then all shall say:*

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then may be sung or said:*

The Lord be with you.
And with thy spirit.

Let us pray.

¶ *Then shall be said the* Collect *for the Day.*

¶ *The* Collect *for Sunday is said throughout the week, until Friday; and on Saturday the* Collect *for the ensuing Sunday is said*

¶ *After the* Collect *for the Day, other* Collects *may be said, concluding with the one here following. A* Versicle *may be used with the* Collect.

O LORD, our heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day: Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Amen.

¶ *Then may be sung or said:*

Bless we the Lord.
Thanks be to God.

¶ *This may end the Service; or, a Closing Hymn may be sung after which may be said:*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

Amen.

¶ *At the close of the Service silent prayer should be offered*

EVENING SERVICE, OR VESPERS.

¶ *A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.*

¶ *Then shall be sung, or said, the* Versicle *and the* Gloria Patri, *as here followeth, all standing to the end of the* Psalm.

THE VERSICLE.

O Lord, open Thou my lips.
And my mouth shall show forth Thy praise.
Make haste, O God, to deliver me.
Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen. Hallelujah.

¶ *During the Passion Season the* Hallelujah *is omitted.*

¶ *Then shall be sung or said one or more of the* Psalms. *An* Antiphon *may be used with each* Psalm. (*See pages 92–108.*)

THE PSALM.

¶ *At the end of each* Psalm *the Congregation shall sing or say:*

GLORY be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall follow*

THE LESSON.

¶ *One or more* Scripture Lessons *shall be read; and after each* Lesson *may be sung or said:*

O Lord, have mercy upon us.
Thanks be to Thee, O God.

¶ *After the last* Lesson, *a* Responsory (*see pages 92–108*) *or a Hymn may be sung.*

¶ *Then may follow*

A SERMON.

¶ *Then may the Offerings be gathered and placed upon the Altar.*

¶ *Then shall be sung*

THE HYMN.

¶ *Then, all standing to the end of the Prayers, the following* Versicle *may be sung or said. On Festival Days a special* Versicle *may be used.* (*See pages 92–103.*)

VERSICLE.

Let my prayer be set forth before Thee as incense.
And the lifting up of my hands as the evening sacrifice.

¶ *Then shall be sung*

THE CANTICLE.

¶ *Either the* Magnificat, *or the* Nunc Dimittis, *may be used. An* Antiphon *may be sung with the* Canticle. (*See pages 92–108.*)

MAGNIFICAT. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For He hath regarded: the low estate of His hand maiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath done to me great things: and holy is His Name.

And His mercy is on them that fear Him: from generation to generation.

He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats: and exalted them of low degree.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy: as He spake to our fathers, to Abraham, and to his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Nunc Dimittis. St. Luke ii.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word;

For mine eyes have seen Thy Salvation: which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said the* Prayers *here following, or the* Suffrages *the* Litany, *or other Prayers.*

THE PRAYER.

Lord, have mercy upon us.
Lord, have mercy upon ***us.***
Christ, have mercy upon us.
Christ, have mercy upon ***us.***
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then all shall say:*

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then may be sung or said:*

The Lord be with you.
And with thy spirit.

Let us pray.

¶ *Then shall be said the* Collect *for the Day.*

¶ *The* Collect *for Sunday is said throughout the week, until Friday; and on Saturday the* Collect *for the ensuing Sunday is said.*

¶ *After the* Collect *for the Day, other* Collects *may be said, followed by the* Collect *for Peace, with which a* Versicle *may be used.*

VERSICLE.

The Lord will give strength unto His people.
The Lord will bless His people with peace.

COLLECT FOR PEACE.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed: Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour, Who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end.

Amen.

¶ *Then may be sung or said:*

Bless we the Lord.
Thanks be to God.

¶ *This may end the Service; or, a Closing Hymn may be sung, after which may be said:*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

Amen.

¶ *At the close of the Service silent prayer should be offered.*

EVENING SERVICE.

[This Order is no part of "The Common Service." It is inserted here because in use by many Congregations not yet prepared to render the Vesper Service.]

¶ *The Minister, standing before the Altar, shall begin the Service with one of the following* Invitatories. *He may say the* Invitatory, *and the Congregation sing or say the* Gloria Patri; *or the same may be said or sung responsively by the Minister and Congregation, or sung by both together.*

¶ *From the beginning of the Service to the end of the* Collect, *the Congregation shall stand; except that, during the* Confession of Sin *and the* Absolution, *it may kneel.*

THE INVITATORY.

1. Deus Misereatur. Ps. lxvii.

GOD be merciful unto us, and bless us: and cause His face to shine upon us.

That Thy way may be known upon earth: Thy saving health among all nations.

Let the people praise Thee, O God: let all the people praise Thee.

Then shall the earth yield her increase: and God, even our own God, shall bless us.

God shall bless us: and all the ends of the earth shall fear Him.

2. Jubilate Deo. Ps. c.

MAKE a joyful noise unto the Lord, all ye lands: serve the Lord with gladness, come before His presence with singing.

Know ye that the Lord He is God; it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His Name.

For the Lord is good; His mercy is everlasting: and His truth endureth to all generations.

3. Venite Exultemus Domino. Ps. xcv.

O COME, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving: and make a joyful noise unto Him with psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

4. LAETATUS SUM. Ps. cxxii.

I WAS glad when they said unto me, Let us go into the house of the LORD: our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and prosperity within thy palaces.

5. LAVABO INTER INNOCENTES. Ps. xxvi.

I WILL wash mine hands in innocency: so will I compass Thine Altar, O LORD.

That I may publish with the voice of thanksgiving: and tell of all Thy wondrous works.

LORD, I have loved the habitation of Thy house: and the place where Thine honor dwelleth.

¶ *Any suitable Psalm may be used as an* Invitatory.

¶ *The* Invitatory *shall always end with the*

GLORIA PATRI.

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then may be said the* Confession of Sins, *as here followeth; the Congregation may say the* Confession *with the Minister.*

DEARLY Beloved! If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to for-

give us our sins and to cleanse us from all unrighteousness. Let us therefore confess our sins unto God our heavenly Father, and humbly beseech Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

THE CONFESSION.

ALMIGHTY and most merciful Father; we poor miserable sinners acknowledge and confess our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty. We have provoked Thy wrath and indignation against us, and deserve at Thy hands present and everlasting punishment. But we do earnestly repent, and are heartily sorry for these our misdoings; and we beseech Thee, of Thy great goodness, to be merciful unto us. Pardon and deliver us from all our sins, for the sake of the holy, innocent, and bitter sufferings and death of Thy dear Son, Jesus Christ our Lord.

¶ *Then shall the Congregation sing or say:*

LORD, have mercy upon us!
Christ, have mercy upon us!
Lord, have mercy upon us!

Or,

O GOD the Father in heaven;
Have mercy upon us!
O God the Son, Redeemer of the world;
Have mercy upon us!
O God the Holy Ghost; have mercy upon us
And grant us Thy peace!

¶ *Then the Minister, standing, shall say:*

ALMIGHTY God, our heavenly Father, hath had mercy upon us, and for the sake of His dear Son, forgiveth us all our sins. To them that believe on His Name, He also giveth power to become the sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant us, O Lord, this salvation.

¶ *Then shall the Congregation sing or say:*

Amen.

Minister. O Lord, open Thou my lips.

Congregation. And my mouth shall show forth Thy praise.

¶ *Then shall be sung the* Magnificat, *as here followeth; or some other* Canticle, Psalm, *or Hymn of Praise; and at the end of the* Canticle *or* Psalm *may be sung the* Gloria Patri.

THE MAGNIFICAT.

¶ *The Minister shall say:*

My soul doth magnify the Lord.

¶ *The Congregation shall sing:*

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the low estate of His handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath done to me great things: and holy is His Name.

And His mercy is on them that fear Him: from generation to generation.

He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats: and exalted them of low degree.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy: as He spake to our fathers, to Abraham, and to his seed, for ever.

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Let us pray.

¶ *Then shall the Minister say one or more of the Festival, General, or Special* Collects. *A* Versicle *may precede the* Collect

THE COLLECT.

¶ *The* Collect *ended, the Congregation shall sing or say:*

Amen.

¶ *Then shall one or more* Lessons *from the Holy Scriptures be read. If more than one* Lesson *be read, one of the* Sentences *after the* Epistle *in the Morning Service, or a* Psalm, *may be sung after the first* Lesson.

THE SCRIPTURE LESSON.

¶ *The* Lessons *ended, the Minister shall say:* Here endeth the Scripture (or the second) Lesson, *and the Congregation shall stand up and sing or say:*

Thanks be to Thee, O God.

¶ *Then may the* Apostles' *Creed be said or sung:*

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; the Resurrection of the body; And the Life everlasting. Amen.

¶ *Then shall the Minister announce the Hymn to be sung, and go into the Pulpit. After the Hymn shall follow*

THE SERMON.

¶ *The Sermon ended, the Congregation shall rise, and stand to the end of the Prayer; and the Minister shall say:*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

¶ *Then shall the Congregation sing:*

I WILL praise the LORD with my whole heart: in the assembly of the upright, and in the congregation.

He hath made His wonderful works to be remembered: the LORD is gracious and full of compassion.

He sent redemption unto His people: holy and reverend is His Name.

¶ *Instead of this, the second and third verses of Hymn 356 may be sung; after which the Minister, standing before the Altar, shall offer Prayer. He may use the* Litany, *or the* Suffrages, *or a selection from the* Collects, *or any suitable Prayers concluding with*

THE LORD'S PRAYER.

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then may the Offerings of the Congregation be gathered, and placed upon the Altar. Then shall follow a Hymn, with the Doxology. After which the Minister, standing before the Altar, shall pronounce*

THE BENEDICTION.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Silent prayer should then be offered.*

INTROITS AND COLLECTS

FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH YEAR.

FIRST SUNDAY IN ADVENT.

Introit.

UNTO Thee, O LORD, do I lift up my soul: O my God, I trust in Thee;

Let me not be ashamed: Let not mine enemies triumph over me;

Yea, let none that wait on Thee: be ashamed.

Psalm. Shew me Thy ways, O LORD: teach me Thy paths.

Glory be to the Father, etc.

Collect.

STIR up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans xiii. 11-14. *Gospel*, Matthew xxi. 1-9.**

SECOND SUNDAY IN ADVENT.

Introit.

DAUGHTER of Zion: behold thy salvation cometh. The LORD shall cause His glorious voice to be heard: and ye shall have gladness of heart.

Ps. Give ear, O Shepherd of Israel: Thou that leadest Joseph like a flock.

Glory be to the Father, etc.

Collect.

STIR up our hearts, O Lord, to make ready the way of Thine Only-Begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans xv. 4–13. *Gospel*, Luke xxi. 25–36.**

THIRD SUNDAY IN ADVENT.

Introit.

REJOICE in the Lord alway: and again I say, Rejoice.

Let your moderation be known unto all men: the Lord is at hand.

Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Ps. LORD, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

Glory be to the Father, etc.

Collect.

LORD, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts, by Thy

gracious visitation; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Corinthians iv. 1-5. ***Gospel,*** Matthew xi. 2-10.

FOURTH SUNDAY IN ADVENT.

Introit.

DROP down, ye heavens, from above: and let the skies pour down righteousness:

Let the earth open: and bring forth salvation.

Ps. The heavens declare the glory of God: and the firmament sheweth His handywork.

Glory be to the Father, etc.

Collect.

STIR up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished, through Thy mercy and satisfaction; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Philippians iv. 4-7. ***Gospel,*** John i. 19-28.

Other Collects for the Season of Advent.

MERCIFULLY hear, O Lord, the prayers of Thy people; that as they rejoice in the Advent of Thine Only-Begotten Son according to the flesh, so when He cometh a second time in His Majesty, they may receive the reward of eternal life; through the same Jesus Christ our Lord; Who liveth, etc.

O GOD, Who dost gladden us with the yearly anticipation of our Redemption: Grant that we who

now joyfully receive Thine Only-Begotten Son as our Redeemer, may also behold Him without fear when He cometh as our Judge; Who liveth, etc.

MOST merciful God, Who hast given Thine eternal Word to be made incarnate of the pure Virgin; Grant unto Thy people grace to put away fleshly lusts, that so they may be ready for Thy visitation; through the same, Thy Son, Jesus Christ, our Lord, Who liveth and reigneth, etc.

CHRISTMAS.

Introit.

UNTO us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. And His Name shall be called Wonderful, Counsellor, the Mighty God: the Everlasting Father, the Prince of Peace.

Ps. O sing unto the LORD a new song: for He hath done marvellous things.

Glory be to the Father, etc.

Collect for Christmas Night.

O GOD, Who hast made this most holy night to shine with the brightness of the true Light: Grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fullness of its joys in heaven; through the same, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Collect for Christmas Day.

GRANT, we beseech Thee, Almighty God, that the new birth of Thine Only-Begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin; through the same, Thy Son Jesus Christ

our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Titus ii. 11-14; Isaiah ix. 2-7. *Gospel*, Luke ii. 1-14.**

SECOND CHRISTMAS DAY.

Introit *and* Collect *the same as for Christmas Day.*

***Epistle*, Titus iii. 4-7. *Gospel*, Luke ii. 15-20.**

SUNDAY AFTER CHRISTMAS.

Introit.

THY testimonies are very sure: holiness becometh Thine house, O LORD, forever.

Thy throne is established of old: Thou art from everlasting.

Ps. The LORD reigneth, He is clothed with majesty: the LORD is clothed with strength, wherewith He hath girded Himself.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, Direct our actions according to Thy good pleasure, that in the Name of Thy beloved Son, we may be made to abound in good works; through the same, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Galatians iv. 1-7. *Gospel*, Luke ii. 33-40.**

THE CIRCUMCISION AND NAME OF CHRIST.

Introit.

O LORD, our Lord, how excellent is Thy Name in all the earth: Who hast set Thy glory above the heavens.

What is man that Thou art mindful of him: and the son of man that Thou visitest him?

Ps. Thou, O LORD, art our Father and our Redeemer: from everlasting is Thy Name.

Glory be to the Father, etc.

Collect.

O LORD God, Who, for our sakes, hast made Thy Blessed Son our Saviour subject to the Law, and caused Him to endure the circumcision of the flesh: Grant us the true circumcision of the spirit, that our hearts may be pure from all sinful desires and lusts; through the same, Thy Son, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and Everlasting God, from Whom cometh down every good and perfect gift: We give Thee thanks for all Thy benefits, temporal and spiritual, bestowed upon us in the year past, and we beseech Thee of Thy goodness, grant us a favorable and joyful year, defend us from all dangers and adversities, and send upon us the fullness of Thy blessing; through Jesus Christ, Thy Son, our Lord, etc.

***Epistle*, Galatians iii. 23–29. *Gospel*, Luke ii. 21.**

SUNDAY AFTER NEW YEAR.

Introit *and* Collect *the same as for the Sunday after Christmas.*

***Epistle*, 1 Peter iv. 12–19. *Gospel*, Matthew ii. 13–23.**

EPIPHANY.

Introit.

BEHOLD the Lord, the Ruler, hath come: and the Kingdom, and the power, and the glory are in His hand.

Ps. Give the King Thy judgments, O God: and Thy righteousness unto the King's Son.

Glory be to the Father, etc.

Collect.

O GOD, Who, by the leading of a star, didst manifest Thy Only-Begotten Son to the Gentiles: Mercifully grant, that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same, Thy Son, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Isaiah lx. 1–6. *Gospel*, Matthew ii. 1–12.**

FIRST SUNDAY AFTER EPIPHANY.

Introit.

I SAW also the Lord, sitting upon a throne: high and lifted up.

And I heard the voice of a great multitude, saying, Alleluia: for the Lord God Omnipotent reigneth.

Ps. Make a joyful noise unto the LORD, all ye lands: serve the LORD with gladness.

Glory be to the Father, etc.

Collect.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans xii. 1–5. *Gospel*, Luke ii. 41–52.**

SECOND SUNDAY AFTER EPIPHANY.

Introit.

ALL the earth shall worship Thee: and shall sing unto Thee, O God.

They shall sing to Thy Name: O Thou Most Highest.

Ps. Make a joyful noise unto God, all ye lands: sing forth the honor of His Name, make His praise glorious.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, Who dost govern all things in heaven and earth: Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Thy Son, Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans xii. 6-16. *Gospel*, John ii. 1-11.**

THIRD SUNDAY AFTER EPIPHANY.

Introit.

WORSHIP Him, all ye His angels: Zion heard and was glad.

The daughters of Judah rejoiced: because of Thy judgments, O LORD.

Ps. The LORD reigneth, let the earth rejoice: let the multitude of isles be glad thereof.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty to help and defend us; through Jesus Christ, our Lord,

Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans xii. 16–21. *Gospel*, Matthew viii. 1–13.**

FOURTH SUNDAY AFTER EPIPHANY.

Introit *same as for Third Sunday after Epiphany.*

Collect.

ALMIGHTY God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans xiii. 8–10. *Gospel*, Matthew viii. 23–27.**

FIFTH SUNDAY AFTER EPIPHANY.

Introit *same as for Third Sunday after Epiphany.*

Collect.

O LORD, we beseech Thee to keep Thy Church and Household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Colossians iii. 12–17. *Gospel*, Matthew xiii. 24–30.**

SIXTH SUNDAY AFTER EPIPHANY.

Introit.

THE lightnings lightened the world: the earth trembled and shook.

Ps. How amiable are Thy tabernacles, O Lord of hosts: My soul longeth, yea, even fainteth for the courts of the LORD.

Glory be to the Father, etc.

Collect.

O GOD, Who in the glorious Transfiguration of Thy Only-Begotten Son, hast confirmed the mysteries of the faith by the testimony of the fathers, and Who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons: Mercifully vouchsafe to make us co-heirs with the King of His glory, and bring us to the enjoyment of the same; through the same, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 2 Peter i. 16–21. *Gospel*, Matthew xvii. 1–9.**

SEPTUAGESIMA SUNDAY.

Introit.

THE sorrows of death compassed me: the sorrows of hell compassed me about.

In my distress, I called upon the LORD: and He heard my voice out of His temple.

Ps. I will love Thee, O LORD my Strength: the LORD is my Rock and my Fortress!

Glory be to the Father, etc.

Collect.

O LORD, we beseech Thee favorably to hear the prayers of Thy people: that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ, Thy Son, our Saviour, Who liveth and

reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Corinthians ix. 24—x. 1-5. ***Gospel,*** Matthew xx. 1-16.

SEXAGESIMA SUNDAY.

Introit.

AWAKE, why sleepest Thou, O LORD: Arise, cast us not off for ever.

Wherefore hidest Thou Thy face: and forgettest our affliction?

Our soul is bowed down to the dust: arise for our help and redeem us.

Ps. We have heard with our ears, O God: our fathers have told us what work Thou didst in their days.

Glory be to the Father, etc.

Collect.

O GOD, Who seest that we put not our trust in anything that we do: Mercifully grant, that by Thy power we may be defended against all adversity; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 2 Corinthians xi. 19—xii. 1-9. ***Gospel,*** Luke viii. 4-15.

QUINQUAGESIMA SUNDAY.

Introit.

BE Thou my strong Rock: for an house of defence to save me.

Thou art my Rock and my Fortress: therefore for Thy Name's sake lead me and guide me.

Ps. In Thee, O LORD, do I put my trust; let me never be ashamed: deliver me in Thy righteousness.

Glory be to the Father, etc.

Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and, having set us free from the bonds of sin, defend us from all evil; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Corinthians xiii. 1–13. ***Gospel,*** Luke xviii. 31–43.

ASH WEDNESDAY, OR FIRST DAY OF LENT.

Introit.

I WILL cry unto God Most High: unto God that performeth all things for me.

Yea, in the shadow of Thy wings will I make my refuge: until these calamities be overpast.

Ps. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Joel ii. 12–19. ***Gospel,*** Matthew vi. 16–21.

FIRST SUNDAY IN LENT (INVOCAVIT).

Introit.

HE shall call upon Me, and I will answer him: I will deliver him and honor him.

With long life will I satisfy him: and show him My salvation.

Ps. He that dwelleth in the secret place of the Most High: shall abide under the shadow of the Almighty.

Glory be to the Father, etc.

Collect.

O LORD, mercifully hear our prayer, and stretch forth the right hand of Thy Majesty to defend us from them that rise up against us; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 2 Corinthians vi. 1–10. *Gospel*, Matthew iv. 1–11.**

SECOND SUNDAY IN LENT (REMINISCERE).

Introit.

REMEMBER, O LORD, Thy tender mercies and Thy loving-kindnesses: for they have been ever of old. Let not mine enemies triumph over me: God of Israel, deliver us out of all our troubles.

Ps. Unto Thee, O LORD, do I lift up my soul: O my God, I trust in Thee; Let me not be ashamed.

Glory be to the Father, etc.

Collect.

O GOD, Who seest that of ourselves we have no strength: Keep us both outwardly and inwardly; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 Thessalonians iv. 1–7. *Gospel*, Matthew xv. 21–28.**

THIRD SUNDAY IN LENT (OCULI).

Introit.

MINE eyes are ever toward the LORD: for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted.

Ps. Unto Thee, O LORD, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed.

Glory be to the Father, etc.

Collect.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Ephesians v. 1-9. *Gospel,* Luke xi. 14-28.

FOURTH SUNDAY IN LENT (LÆTARE).

Introit.

REJOICE ye with Jerusalem, and be glad with her: all ye that love her.

Rejoice for joy with her: all ye that mourn for her.

Ps. I was glad when they said unto me: Let us go into the house of the LORD.

Glory be to the Father, etc.

Collect.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus

Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Galatians iv. 21–31. *Gospel*, John vi. 1–15.**

FIFTH SUNDAY IN LENT (JUDICA).

Introit.

JUDGE me, O God: and plead my cause against an ungodly nation.

O deliver me from the deceitful and unjust man: for Thou art the God of my strength.

Ps. O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill.

Glory be to the Father, etc.

Collect.

WE beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Hebrews ix. 11–15. *Gospel*, John viii. 46–59.**

SIXTH SUNDAY IN LENT (PALMARUM).

Introit.

BE not Thou far from me, O LORD: O my strength, haste Thee to help me.

Save me from the lion's mouth: and deliver me from the horns of the unicorns.

Ps. My God, my God, why hast Thou forsaken me: Why art Thou so far from helping me?

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, Who hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility: Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Philippians ii. 5–11. *Gospel*, Matthew xxi. 1–9.**

MONDAY IN HOLY WEEK.

Introit.

PLEAD my cause, O LORD, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler: and stand up for mine help.

Ps. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Glory be to the Father, etc.

Collect.

GRANT, we beseech Thee, Almighty God, that we, who amid so many adversities do fail through our own infirmities, may be restored through the Passion and Intercession of Thine Only-Begotten Son, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Isaiah l. 5–10. *Gospel*, John xii. 1–23, or The Passion History.**

TUESDAY IN HOLY WEEK.

Introit.

GOD forbid that I should glory: save in the Cross of our Lord Jesus Christ.

In Him is salvation, life, and resurrection from the dead: by Him we are redeemed and set at liberty.

Ps. God be merciful unto us, and bless us: and cause His face to shine upon us.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God: Grant us grace so to pass through this holy time of our Lord's Passion, that we may obtain the pardon of our sins; through the same, Thy Son, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Jeremiah xi. 18-20. *Gospel*, John xii. 24-43, or The Passion History.**

WEDNESDAY IN HOLY WEEK.

Introit.

AT the Name of Jesus every knee shall bow: of things in heaven, and things in earth, and things under the earth.

For He became obedient unto death, even the death of the Cross: wherefore He is Lord, to the glory of God the Father.

Ps. Hear my prayer, O LORD: and let my cry come unto Thee.

Glory be to the Father, etc.

Collect.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds are continually afflicted,

may mercifully be relieved by the Passion of Thine Only-Begotten Son, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Isaiah lxii. 11, 12; lxiii. 1–7. *Gospel*, Luke xxii. 1–71; xxiii. 1–42, or The Passion History.**

THURSDAY IN HOLY WEEK.

Introit *the same as for Tuesday.*

Collect.

O LORD God, Who hast left unto us in a wonderful Sacrament a memorial of Thy Passion; Grant, we beseech Thee, that we may so use this Sacrament of Thy Body and Blood, that the fruits of Thy redemption may continually be manifest in us; Thou, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 Corinthians xi. 23–32. *Gospel*, John xiii. 1–15, or The Passion History.**

GOOD FRIDAY.

Introit *the same as for Tuesday, or this:*

SURELY He hath borne our griefs and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities.

All we like sheep have gone astray: and the Lord hath laid on Him the iniquity of us all.

Ps. Hear my prayer, O LORD: and let my cry come unto Thee.

Glory be to the Father, etc.

Collects.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus

Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

MERCIFUL and Everlasting God, Who hast not spared Thine only Son, but delivered Him up for us all, that He might bear our sins upon the Cross: Grant that our hearts may be so fixed with steadfast faith in Him that we may not fear the power of any adversaries; through the same, Thy Son, Jesus Christ our Lord. *Amen.*

ALMIGHTY and Everlasting God, Who hast willed that Thy Son should bear for us the pains of the Cross, that Thou mightest remove from us the power of the adversary: Help us so to remember and give thanks for our Lord's Passion that we may obtain remission of sin and redemption from everlasting death; through the same, our Lord Jesus Christ. *Amen.*

***Epistle*, Isaiah lii. 13–15; liii. 1–12. *Gospel*, John xviii. 1–40; xix. 1–42, or The Passion History.**

EASTER.

Introit.

WHEN I awake, I am still with Thee. Hallelujah: Thou hast laid Thine hand upon me. Hallelujah! Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Hallelujah! Hallelujah!

Ps. O LORD, Thou hast searched me, and known me: Thou knowest my down-sitting and mine uprising.

Glory be to the Father, etc.

Or,

HE is risen, Hallelujah: Why seek ye the Living among the dead? Hallelujah!

Remember how He spake unto you, Hallelujah: the Son of Man must be crucified, and the third day rise again. Hallelujah! Hallelujah!

Ps. Thou crownedst Him with glory and honor: Thou madest Him to have dominion over the works of Thy hands.

Glory be to the Father, etc.

The Collect *for Easter Eve.*

O GOD, Who didst enlighten this most holy night with the glory of the Lord's Resurrection: Preserve in all Thy people the Spirit of adoption which Thou hast given, so that renewed in body and soul they may perform unto Thee a pure service; through the same, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Collect *for Easter Day.*

ALMIGHTY God, Who, through Thine Only-Begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Other Easter Collects.

GRANT, we beseech Thee, Almighty God, that we who celebrate Thy Paschal Feast, kindled with heavenly desires, may ever thirst for the Fountain of Life, Jesus Christ, Thy Son, our Lord. *Amen.*

GRANT, we beseech Thee, Almighty God, that we who celebrate the solemnities of the Lord's Resurrection, may by the renewal of Thy Holy Spirit rise again from the death of the soul; through the same, Jesus Christ, our Lord. *Amen.*

***Epistle*, 1 Corinthians v. 6–8. *Gospel*, Mark xvi. 1–8.**

EASTER MONDAY.

Introit *and* Collect *the same as for Easter Day.*

***Epistle*, Acts x. 34–41. *Gospel*, Luke xxiv. 13–35.**

FIRST SUNDAY AFTER EASTER (QUASIMODO GENITI).

Introit.

AS newborn babes: desire the sincere milk of the Word.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto Me.

Ps. Sing aloud unto God our Strength: make a joyful noise unto the God of Jacob.

Glory be to the Father, etc.

Collect.

GRANT, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's Resurrection, may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; through the same, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 John v. 4–12. *Gospel*, John xx. 19–31.**

SECOND SUNDAY AFTER EASTER (MISERICORDIAS).

Introit.

THE earth is full of the goodness of the LORD: By the Word of the LORD were the heavens made.

Ps. Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

Glory be to the Father, etc.

Collect.

GOD, Who, by the humiliation of Thy Son, didst raise up the fallen world: Grant unto Thy faithful ones perpetual gladness, and those whom Thou hast delivered from the danger of everlasting death do Thou make partakers of eternal joys; through the same, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 Peter ii. 21-25. *Gospel*, John x. 11-16.**

THIRD SUNDAY AFTER EASTER (JUBILATE).

Introit.

MAKE a joyful noise unto God, all ye lands: Sing forth the honor of His Name; make His praise glorious.

Ps. Say unto God, how terrible art Thou in Thy works: through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

Glory be to the Father, etc.

Collect.

ALMIGHTY God, Who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's Religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, Who liveth and reigneth with Thee

and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter ii. 11–20. *Gospel*, John xvi. 16–23.

FOURTH SUNDAY AFTER EASTER (CANTATE).

Introit.

O SING unto the LORD a new song: for He hath done marvellous things.

The LORD hath made known His salvation: His righteousness hath he openly showed in the sight of the heathen.

Ps. His right hand, and His holy arm: hath gotten Him the victory.

Glory be to the Father, etc.

Collect

O GOD, Who makest the minds of the faithful to be of one will: Grant unto Thy people that they may love what Thou commandest, and desire what Thou dost promise; that, among the manifold changes of this world, our hearts may there be fixed where true joys are to be found; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, James i. 16–21. *Gospel*, John xvi. 5–15.

FIFTH SUNDAY AFTER EASTER (ROGATE).

Introit.

WITH the voice of singing declare ye, and tell this: utter it even to the end of the earth. Hallelujah.

The LORD hath redeemed His servant Jacob: Hallelujah! Hallelujah.

Ps. Make a joyful noise unto God, all ye lands:

sing forth the honor of His Name; make His praise glorious.

Glory be to the Father, etc.

Collect.

O GOD, from Whom all good things do come: Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be right, and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, James i. 22–27. *Gospel*, John xvi. 23–30.**

ASCENSION DAY.

Introit.

YE men of Galilee, why stand ye gazing up into heaven: Hallelujah!

This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven: Hallelujah! Hallelujah!

Ps. O clap your hands, all ye people: shout unto God with the voice of triumph.

Glory be to the Father, etc.

Collects.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy Only-Begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so may we also in heart and mind thither ascend, and with Him continually dwell; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O KING of Glory, Lord of Hosts, Who didst this Day ascend in triumph far above all Heavens:

We beseech Thee, leave us not comfortless, but send to us the Spirit of Truth, promised of the Father; O Thou, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. *Amen.*

Epistle, Acts i. 1–11. *Gospel*, Mark xvi. 14–20.

SUNDAY AFTER ASCENSION (EXAUDI).

Introit.

HEAR, O LORD, when I cry with my voice: Hallelujah.

When Thou saidst, seek ye My face; my heart said unto Thee, Thy face, LORD, will I seek: Hide not Thy face from me. Hallelujah! Hallelujah.

Ps. The LORD is my Light, and my Salvation: whom shall I fear?

Glory be to the Father, etc.

Collect.

ALMIGHTY, Everlasting God: Make us to have always a devout will towards Thee, and to serve Thy Majesty with a pure heart; through Thy Son, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter iv. 7–11. *Gospel*, John xv. 26–xvi. 4.

WHITSUNDAY.

Introit.

THE Spirit of the Lord filleth the world: Hallelujah!

Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Hallelujah! Hallelujah!

Ps. Let God arise; let His enemies be scattered: let them also that hate Him flee before Him.

Glory be to the Father, etc.

Collect.

O GOD, Who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

***Epistle*, Acts ii. 1-13. *Gospel*, John xiv. 23-31.**

MONDAY IN WHITSUN-WEEK.

Introit *the same as for Whitsunday.*

Collect.

O GOD, Who didst give Thy Holy Spirit to Thine Apostles: Grant unto Thy people the performance of their petitions, so that on us to whom Thou hast given faith, thou mayest also bestow peace; through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

***Epistle*, Acts x. 42-48. *Gospel*, John iii. 16-21**

THE FESTIVAL OF THE TRINITY.

Introit.

BLESSED be the Holy Trinity, and the undivided Unity:

Let us give glory to Him because He hath shown His mercy to us.

Ps. O LORD, our Lord: how excellent is Thy Name in all the earth!

Glory be to the Father, etc.

Or,

HOLY, Holy, Holy, is the LORD of Hosts: of Him, and through Him, and to Him, are all things.

Ps. O LORD, our Lord: how excellent is Thy Name in all the earth.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, Who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities; Who livest and reignest, one God, world without end. *Amen.*

***Epistle*, Romans xi. 33-36. *Gospel*, John iii. 1-15.**

FIRST SUNDAY AFTER TRINITY.

Introit.

O LORD, I have trusted in Thy mercy: my heart shall rejoice in Thy salvation.

I will sing unto the LORD: because He hath dealt bountifully with me.

Ps. How long wilt Thou forget me, O LORD: How long wilt Thou hide Thy face from me?

Glory be to the Father, etc.

Collect.

O GOD, the Strength of all them that put their trust in Thee: Mercifully accept our prayers; and be-

cause through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 John iv. 16–21. *Gospel*, Luke xvi. 19–31.

SECOND SUNDAY AFTER TRINITY.

Introit.

THE LORD was my stay: He brought me forth also into a large place.

He delivered me: because He delighted in me.

Ps. I will love Thee, O LORD, my Strength: The LORD is my Rock, and my Fortress.

Glory be to the Father, etc.

Collect.

O LORD, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love: Make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 John iii. 13–18. *Gospel*, Luke xiv. 16–24.

THIRD SUNDAY AFTER TRINITY.

Introit.

TURN Thee unto me, and have mercy upon me: for I am desolate and afflicted.

Look upon mine affliction and my pain: and forgive all my sins.

Ps. Unto Thee, O LORD, do I lift up my soul: O my God, I trust in Thee, let me not be ashamed.

Glory be to the Father, etc.

Collect.

O GOD, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter v. 6–11. *Gospel,* Luke xv. 1–10.

FOURTH SUNDAY AFTER TRINITY.

Introit.

THE LORD is my Light and my Salvation; whom shall I fear?: The LORD is the Strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me: they stumbled and fell.

Ps. Though an host should encamp against me: my heart shall not fear.

Glory be to the Father, etc.

Collect.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Romans viii. 18–23. *Gospel,* Luke vi. 36–42.

FIFTH SUNDAY AFTER TRINITY.

Introit.

HEAR, O LORD, when I cry with my voice: Thou hast been my help.

Leave me not, neither forsake me: O God of my salvation.

Ps. The LORD is my Light and my salvation: whom shall I fear?

Glory be to the Father, etc.

Collect.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding: Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 Peter iii. 8–15. *Gospel*, Luke v. 1–11.**

SIXTH SUNDAY AFTER TRINITY.

Introit.

THE LORD is the Strength of His people: He is the saving strength of His anointed.

Save Thy people, and bless Thine inheritance: feed them also, and lift them up forever.

Ps. Unto Thee will I cry, O LORD, my Rock; be not silent unto me: lest if Thou be silent to me, I become like them that go down into the pit.

Glory be to the Father, etc.

Collect.

LORD of all power and might, Who art the Author and Giver of all good things: Graft in our hearts

the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle,* Romans vi. 3-11. *Gospel,* Matthew v. 20-26.**

SEVENTH SUNDAY AFTER TRINITY.

Introit.

O CLAP your hands: all ye people.
Shout unto God: with the voice of triumph.

Ps. He shall subdue the people under us: and the nations under our feet.

Glory be to the Father, etc.

Collect.

O GOD, Whose never-failing Providence ordereth all things both in heaven and earth: We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle,* Romans vi. 19-23. *Gospel,* Mark viii. 1-9.**

EIGHTH SUNDAY AFTER TRINITY.

Introit.

WE have thought of Thy loving-kindness, O God: in the midst of Thy Temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness.

Ps. Great is the LORD, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Glory be to the Father, etc.

Collect.

GRANT to us, Lord, we beseech Thee, the Spirit to think and do always such things as are right: that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Romans viii. 12–17. *Gospel*, Matthew vii. 15–23.**

NINTH SUNDAY AFTER TRINITY.

Introit.

BEHOLD, God is mine Helper: the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: cut them off in Thy truth, O LORD.

Ps. Save me, O God, by Thy Name: and judge me by Thy strength.

Glory be to the Father, etc.

Collect.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants: and, that they may obtain their petitions, make them to ask such things as shall please Thee: through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 Corinthians x. 6–13. *Gospel*, Luke xvi. 1–9.**

TENTH SUNDAY AFTER TRINITY.

Introit.

AS for me, I will call upon God, and He shall hear my voice: He hath delivered my soul in peace from the battle that was against me.

God shall hear and afflict them, even He that abideth of old: Cast thy burden upon the LORD, and He shall sustain thee.

Ps. Give ear to my prayer, O God: and hide not Thyself from my supplication.

Glory be to the Father, etc.

Collect.

O GOD, Who declarest Thine Almighty power chiefly in showing mercy and pity: Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Corinthians xii. 1-11. ***Gospel,*** Luke xix. 41-48.

ELEVENTH SUNDAY AFTER TRINITY.

Introit.

GOD is in His holy habitation, He is God Who setteth the solitary in families:

The God of Israel is He that giveth strength and power unto His people.

Ps. Let God arise, let His enemies be scattered: let them also that hate Him flee before Him.

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Corinthians xv. 1–10. ***Gospel,*** Luke xviii. 9–14.

TWELFTH SUNDAY AFTER TRINITY.

Introit.

MAKE haste, O God, to deliver me: make haste to help me, O LORD.

Let them be ashamed and confounded: that seek after my soul.

Ps. Let them be turned backward, and put to confusion: that desire my hurt.

Glory be to the Father, etc.

Collect.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service: Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, true God, world without end. *Amen.*

Epistle, 2 Corinthians iii. 4–11. ***Gospel,*** Mark vii. 31–37.

THIRTEENTH SUNDAY AFTER TRINITY.

Introit.

HAVE respect, O LORD, unto Thy covenant: O let not the oppressed return ashamed.

Arise, O God, plead Thine own cause: and forget not the voice of Thine enemies.

Ps. O God, why hast Thou cast us off forever: Why doth Thine anger smoke against the sheep of Thy pasture?

Glory be to the Father, etc.

Collect.

ALMIGHTY and Everlasting God: Give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Galatians iii. 15-22. *Gospel*, Luke x. 23-37.

FOURTEENTH SUNDAY AFTER TRINITY.

Introit.

BEHOLD, O God our Shield, and look upon the face of Thine Anointed:

For a day in Thy courts is better than a thousand.

Ps. How amiable are Thy tabernacles, O LORD of Hosts: My soul longeth, yea, even fainteth for the courts of the LORD.

Glory be to the Father, etc.

Collect.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of

man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Galatians v. 16–24. *Gospel*, Luke xvii. 11–19.**

FIFTEENTH SUNDAY AFTER TRINITY.

Introit.

BOW down Thine ear, O LORD, hear me: O Thou, my God, save Thy servant that trusteth in Thee. Be merciful to me, O LORD: for I cry unto Thee daily.

Ps. Rejoice the soul of Thy servant: for unto Thee O LORD, do I lift up my soul.

Glory be to the Father, etc.

Collect.

O LORD, we beseech Thee, Let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Galatians v. 25–vi. 10. *Gospel*, Matthew vi. 24–34.**

SIXTEENTH SUNDAY AFTER TRINITY.

Introit.

BE merciful unto me, O LORD: for I cry unto Thee daily.

For Thou, LORD, art good, and ready to forgive: and plenteous in mercy unto all them that call upon Thee.

Ps. Bow down Thine ear, O LORD, hear me: for I am poor and needy.

Glory be to the Father, etc.

Collect.

LORD, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Ephesians iii. 13–21. *Gospel,* Luke vii. 11–17.

SEVENTEENTH SUNDAY AFTER TRINITY.

Introit.

RIGHTEOUS art Thou, O LORD: and upright are Thy judgments.

Deal with Thy servant: according to Thy mercy.

Ps. Blessed are the undefiled in the way: who walk in the law of the LORD.

Glory be to the Father, etc.

Collect.

LORD, we beseech Thee, Grant Thy people grace, to withstand the temptations of the devil, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Ephesians iv. 1–6. *Gospel,* Luke xiv. 1–11.

EIGHTEENTH SUNDAY AFTER TRINITY.

Introit.

REWARD them that wait for Thee, O LORD: and let Thy prophets be found faithful.

Hear the prayer of Thy servants: and of Thy people Israel.

Ps. I was glad when they said unto me: Let us go into the house of the LORD.

Glory be to the Father, etc.

Collect.

O GOD, forasmuch as without Thee we are not able to please Thee: Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Corinthians i. 4–9. ***Gospel,*** Matthew xxii. 34–46.

NINETEENTH SUNDAY AFTER TRINITY.

Introit.

SAY unto my soul, I am thy salvation: the righteous cry, and the LORD heareth.

He delivereth them out of all their troubles: He is their God forever and ever.

Ps. Give ear, O My people, to My law: incline your ears to the words of My mouth.

Glory be to the Father, etc.

Collect.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Ephesians iv. 22–28. ***Gospel,*** Matthew ix. 1–8.

TWENTIETH SUNDAY AFTER TRINITY.

Introit.

THE LORD our God is righteous in all His works which He doeth: for we obeyed not His voice.

Give glory to Thy Name, O LORD: and deal with us according to the multitude of Thy mercies.

Ps. Great is the LORD, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Glory be to the Father, etc.

Collect.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Ephesians v. 15-21. *Gospel*, Matthew xxii. 1-14.**

TWENTY-FIRST SUNDAY AFTER TRINITY.

Introit.

THE whole world is in Thy power, O LORD, King Almighty: there is no man that can gainsay Thee.

For Thou hast made heaven and earth, and all the wondrous things under the heaven: Thou art Lord of all.

Ps. Blessed are the undefiled in the way: who walk in the law of the LORD.

Glory be to the Father, etc.

Collect.

LORD, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy

protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Ephesians vi. 10–17. *Gospel*, John iv. 46–54.**

TWENTY-SECOND SUNDAY AFTER TRINITY.

Introit.

IF Thou, LORD, shouldest mark iniquities: O LORD, who shall stand?

But there is forgiveness with Thee: that Thou mayest be feared, O God of Israel.

Ps. Out of the depths have I cried unto Thee, O LORD: Lord, hear my voice.

Glory be to the Father, etc.

Collect.

O GOD, our Refuge and Strength, Who art the Author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, Philippians i. 3–11. *Gospel*, Matthew xviii. 23–35.**

TWENTY-THIRD SUNDAY AFTER TRINITY.

Introit.

I KNOW the thoughts that I think toward you, saith the LORD: thoughts of peace, and not of evil.

Then shall ye call upon Me, and pray unto Me, and I will hearken unto you: and I will turn your cap-

tivity, and gather you from all nations and from all places.

Ps. LORD, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

Glory be to the Father, etc.

Collect.

ABSOLVE, we beseech Thee, O Lord, Thy people from their offences; that from the bonds of our sins which, by reason of our frailty, we have brought upon us, we may be delivered by Thy bountiful goodness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, **Philippians iii. 17–21.** ***Gospel,*** **Matthew xxii. 15–22.**

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Introit.

O COME, let us worship and bow down: let us kneel before the LORD our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Ps. O come, let us sing unto the LORD: let us make a joyful noise to the Rock of our salvation.

Glory be to the Father, etc.

Collect.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, **Colossians i. 9–14.** ***Gospel,*** **Matthew ix. 18–26.**

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Introit.

HAVE mercy upon me, O LORD, for I am in trouble: deliver me from the hand of mine enemies, and from them that persecute me.

Let me not be ashamed, O LORD: for I have called upon Thee.

Ps. In Thee, O LORD, do I put my trust: let me never be ashamed.

Glory be to the Father, etc.

Collect.

ALMIGHTY God, we beseech Thee, Show Thy mercy unto Thy humble servants, that we who put no trust in our own merits may not be dealt with after the severity of Thy judgment, but according to Thy mercy; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 1 Thessalonians iv. 13–18. *Gospel*, Matthew xxiv. 15–28.**

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Introit.

SAVE me, O God, by Thy Name: and judge me by Thy strength.

Hear my prayer, O God: give ear to the words of my mouth.

Ps. He shall reward evil to mine enemies: cut them off in Thy truth.

Glory be to the Father, etc.

Collect.

O GOD, so rule and govern our hearts and minds by Thy Holy Spirit, that being ever mindful of the

end of all things, and the day of Thy just judgment, we may be stirred up to holiness of living here, and dwell with Thee forever hereafter; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

***Epistle*, 2 Peter iii. 3–14, or 2 Thessalonians i. 3–10. *Gospel*, Matthew xxv. 31–46.**

TWENTY-SEVENTH SUNDAY AFTER TRINITY.

¶ *The* Introit *and* Collect *for the Twenty-third Sunday after Trinity shall be used on the last Sunday after Trinity in each year.*

***Epistle*, 1 Thessalonians v. 1–11. *Gospel*, Matthew xxv. 1–13.**

THE FESTIVAL OF HARVEST.

Introit.

O LORD, Thou crownest the year with Thy goodness: and Thy paths drop fatness.

Thou visitest the earth and waterest it: Thou blessest the springing thereof.

Ps. Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed.

Glory be to the Father, etc.

Collect.

ALMIGHTY God, most merciful Father, Who openest Thy hand, and satisfiest the desire of every living thing: We give Thee most humble and hearty thanks that Thou hast crowned the fields with Thy blessing, and hast permitted us once more to gather in the fruits of the earth; and we beseech Thee to bless and protect the living seed of Thy Word sown in our hearts, that in the plenteous fruits of righteousness we

may always present to Thee an acceptable thank-offering; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Deuteronomy xxvi. 1–11. ***Gospel,*** Luke xii. 13–21.

THE FESTIVAL OF THE REFORMATION.

Introit.

THE LORD of Hosts is with us: the God of Jacob is our Refuge.

Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea.

Ps. God is our Refuge and Strength: a very present help in trouble.

Glory be to the Father, etc.

Collect.

O LORD God, Heavenly Father; Pour out, we beseech Thee, Thy Holy Spirit upon Thy faithful people, keep them steadfast in Thy grace and truth, protect and comfort them in all temptation, defend them against all enemies of Thy Word, and bestow upon Christ's Church militant Thy saving peace; through the same, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Galatians ii. 16–21; Revelations xiv. 6, 7. ***Gospel,*** John ii. 13–17.

A DAY OF HUMILIATION AND PRAYER.

Introit.

HEAR, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against Me.

They have forsaken the LORD, they have provoked the Holy One of Israel unto anger: they are gone away backward.

Ps. If Thou, LORD, shouldest mark iniquities: O LORD, who shall stand?

On this day the Gloria Patri *is omitted.*

Collect.

ALMIGHTY and most merciful God, our heavenly Father, of Whose compassion there is no end, Who art long-suffering, gracious, and plenteous in goodness and truth; forgiving iniquity, transgression and sin; we have sinned and done perversely, we have forsaken and grievously offended Thee; against Thee, Thee only, have we sinned and done evil in Thy sight; But we beseech Thee, O Lord, remember not against us former iniquities; let Thy tender mercies speedily prevent us, for we are brought very low; help us, O God of our salvation, and purge away our sins, for the glory of Thy holy Name, and for the sake of Thy dear Son, our Saviour, Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle *and* Gospel *the same as for Ash Wednesday.*

A DAY OF GENERAL OR SPECIAL THANKSGIVING.

Introit.

LET every thing that hath breath praise the LORD: Praise ye the LORD.

Praise Him for His mighty acts: Praise Him according to His excellent greatness.

Ps. Praise ye the LORD; Praise God in His sanctuary: Praise Him in the firmament of His power.

Glory be to the Father, etc.

Collect.

ALMIGHTY God, our Heavenly Father, Whose mercies are new unto us every morning, and Who, though we have in no wise deserved Thy goodness, dost abundantly provide for all our wants of body and soul: Give us, we pray Thee, Thy Holy Spirit, that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in willing obedience; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, **1 Timothy ii. 1-8.** ***Gospel,*** **Luke xvii. 11-19.**

THE PRESENTATION OF CHRIST.

Introit *the same as for the Eighth Sunday after Trinity.*

Collect.

ALMIGHTY and Everliving God, we humbly beseech Thy Majesty, that as Thine Only-Begotten Son was this Day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same, Thy Son, Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, **Malachi iii. 1-4.** ***Gospel,*** **Luke ii. 22-32.**

THE ANNUNCIATION.

Introit.

ALL the rich among the people shall entreat Thy favor: She shall be brought unto the King in raiment of needle-work.

Her companions shall be brought unto Thee: with gladness and rejoicing.

Ps. My heart is inditing a good matter: I speak of the things which I have made touching the King.

Glory be to the Father, etc.

Collect.

WE beseech Thee, O Lord, Pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Isaiah vii. 10–16. *Gospel*, Luke i. 26–38.

THE VISITATION.

Introit *the same as for the Annunciation.*

Collect.

ALMIGHTY God, Who hast dealt wonderfully with Thy handmaiden the Virgin Mary, and hast chosen her to be the mother of Thy Son, and hast graciously made known that Thou regardest the poor and the lowly and the despised: Grant us grace in all humility and meekness to receive Thy Word with hearty faith, and so to be made one with Thy dear Son; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Isaiah xi. 1–5. *Gospel*, Luke i. 39–56.

EVANGELISTS', APOSTLES', AND MARTYRS' DAYS.

Introit.

I KNOW whom I have believed: and am persuaded that He is able to keep that which I have committed unto Him against that day.

There is laid up for me a crown of righteousness: which the LORD, the righteous Judge, shall give me.

Ps. O Lord, Thou hast searched me and known me: Thou knowest my downsitting and mine uprising.

Glory be to the Father, etc.

Collects.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner-Stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy Temple acceptable unto Thee; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelists and Apostles: Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, Christ our Lord: Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistles *and* Gospels *for Apostles' Days, and for other Minor Festivals, may be found in the Tables.*

ST. MICHAEL'S DAY.

Introit.

BLESS the LORD, ye His Angels, that excel in strength: that do His commandments, hearkening unto the voice of His word.

Bless ye the LORD, all ye His hosts: ye ministers of His that do His pleasure.

Ps. Bless the LORD, O my soul: and all that is within me bless His holy Name.

Glory be to the Father, etc.

Collect.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that, as Thy holy Angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Revelation xii. 7–12. ***Gospel,*** Matthew xviii. 1–11.

ALL SAINTS' DAY.

Introit *the same as for Apostles' and Martyrs' Days.*

Collect *the last on preceding page.*

Epistle, Revelation vii. 2–17. ***Gospel,*** Matthew v. 1–12.

INVITATORIES, ANTIPHONS, RESPONSORIES, AND VERSICLES.

¶ *The* Invitatory *varies with the Season, and is always used with* Psalm xcv. *at Matins. It is divided into two parts, separated by a colon. The first part, or the whole, of the* Invitatory *may be sung or said by the Minister, or sung by a single voice, or by the Choir, before the Psalm; and after the Psalm and* Gloria Patri, *the whole* Invitatory *may be sung.*

¶ *An* Antiphon *is used at Matins and Vespers to the Psalms and Canticles. It is used in the same manner as the* Invitatory, *and may be used at the beginning and end of each Psalm.*

¶ *The* Responsory *varies with the Season, and may be sung after the last* Lesson *at Matins and Vespers. At the end of the* Responsory *is sung* Glory be to the Father, and to the Son, and to the Holy Ghost, (*but not "As it was in the beginning, etc."*) *The last sentence of the* Responsory *is repeated after the* Verse, *and again after the* Gloria Patri.

¶ *A* Versicle *may be used at Vespers after the* Hymn, *and at Matins and Vespers before the closing* Collect. *A* Versicle *is used before the* Litany Collects. *The first part of the* Versicle *is said by the Minister, and the second part sung or said by the people.*

FOR ADVENT.

Invitatory.

BEHOLD, the King cometh: O come, let us worship Him.

Antiphons.

Behold, the Name of the Lord cometh from far: And let the whole earth be filled with His glory.

Come, O Lord, and make no tarrying: Loosen the bonds of Thy people Israel.

Rejoice greatly, O Jerusalem: Behold, Thy King cometh.

Behold the Lord shall come, and all His saints with Him: And in that day the light shall be great. Hallelujah.

Responsory.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

And this is His Name whereby He shall be called, The LORD our Righteousness.

Verse. In His days shall Judah be saved, and Israel shall dwell safely.

And this is His Name whereby He shall be called, The LORD our Righteousness.

Glory be to the Father, and to the Son, and to the Holy Ghost.

And this is His Name whereby He shall be called, The LORD our Righteousness.

Versicles.

Out of Zion, the perfection of beauty, God hath shined:
Our God shall come. Hallelujah.

Prepare ye the way of the Lord. Hallelujah!
Make His path straight. Hallelujah.

Drop down, ye heavens, from above, and let the skies pour down righteousness:
Let the earth open and bring forth salvation.

FOR CHRISTMAS.

Invitatory.

UNTO us the Christ is born: O come, let us worship Him.

Antiphons.

The Lord hath said unto me: Thou art My Son, this day have I begotten Thee.

The Lord hath sent redemption unto His people: He hath commanded His covenant forever.

Of the fruit of thy body: Will I set upon thy throne.

Christ the Lord, Our Saviour, Everlasting God and Mary's Son: We praise Thee evermore.

Responsory.

THE Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the Only-Begotten of the Father.

Full of grace and truth.

Verse. In the beginning was the Word, and the Word was with God, and the Word was God.

Full of grace and truth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Full of grace and truth.

Versicles.

At even ye shall know that the Lord will come:
And in the morning, then shall ye see the glory of the Lord.

As the bridegroom from his chamber:
Cometh forth the Lord to run His race.

The Word was made flesh. Hallelujah:
And dwelt among us. Hallelujah.

Blessed is He that cometh in the Name of the Lord:
God is the Lord, which hath showed us light.

Unto us a child is born. Hallelujah:
Unto us a Son is given. Hallelujah.

Unto you is born this day a Saviour. Hallelujah.
Which is Christ the Lord. Hallelujah.

FOR EPIPHANY.

Invitatory.

CHRIST hath appeared unto us: O come, let us worship Him.

Antiphons.

Give unto the Lord glory and strength: Worship the Lord in the beauty of holiness.

The Lord hath made known His Word. Hallelujah! The Word of His salvation. Hallelujah! Hallelujah!

A light to lighten the Gentiles: And the Glory of thy people Israel.

We have seen His star in the East: And are come to worship Him.

Responsory.

ARISE, shine, for thy light is come.
And the Glory of the LORD is risen upon thee
Verse. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.
And the Glory of the LORD is risen upon thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Glory of the LORD is risen upon thee

Versicles.

The kings of Tarshish and of the isles shall bring presents. Hallelujah!

The kings of Sheba and Seba shall offer gifts. Hallelujah.

All they from Sheba shall come. Hallelujah!

They shall bring gold and incense. Hallelujah.

O praise the Lord, all ye nations. Hallelujah!

Praise Him, all ye people. Hallelujah.

FOR THE PASSION SEASON.

Antiphons.

Man shall not live by bread alone: But by every word that proceedeth out of the mouth of God.

Behold, now is the accepted time: Behold, now is the day of salvation.

The kings of the earth set themselves, and the rulers take counsel together: Against the Lord and against His Anointed.

He was oppressed, and He was afflicted, yet He opened not His mouth: And the LORD hath laid on Him the iniquity of us all.

Responsory.

HE was brought as a lamb to the slaughter, He was oppressed and He was afflicted, yet He opened not His mouth:

He was delivered up to death, that He might quicken His people.

Verse. In Salem also is His tabernacle, and His dwelling-place in Zion.

He was delivered up to death, that He might quicken His people.

Versicles.

Save me from the lion's mouth, O Lord.
And deliver me from the horns of the unicorns.

Christ became obedient unto death:
Even the death of the Cross.

Christ was wounded for our transgressions:
He was bruised for our iniquities.

FOR EASTER.

Invitatory.

The Lord is risen indeed: Hallelujah!

Antiphons.

Hallelujah!: Hallelujah! Hallelujah!

I laid me down and slept; I awaked: For the Lord sustained me. Hallelujah! Hallelujah!

Hallelujah! The Lord is risen. Hallelujah: As He said unto you. Hallelujah! Hallelujah!

Hallelujah! Abide with us, for it is toward evening: And the day is far spent. Hallelujah! Hallelujah!

Responsory.

CHRIST being raised from the dead dieth no more; death hath no more dominion over Him.

In that He liveth, He liveth unto God. Hallelujah! Hallelujah!

Verse. Christ was delivered for our offences and raised again for our justification.

In that He liveth, He liveth unto God. Hallelujah!

Glory be to the Father, and to the Son, and to the Holy Ghost.

In that He liveth, He liveth unto God. Hallelujah!

Versicles.

The Lord is risen from the grave. Hallelujah!
Who hung for us upon the tree. Hallelujah.

Then were the disciples glad. Hallelujah!
When they saw the Lord. Hallelujah.

This is the day which the Lord hath made. Hallelujah!
We will rejoice and be glad in it. Hallelujah.

The Lord is risen indeed. Hallelujah!
And hath appeared unto Simon. Hallelujah.

FOR ASCENSION DAY.

Invitatory.

HALLELUJAH! The King ascendeth into Heaven: O come, let us worship Him. Hallelujah!

Antiphons.

If I go not away, the Comforter will not come unto you: But if I depart, I will send Him unto you. Hallelujah!

Hallelujah! Christ hath ascended up on high. Hallelujah: And hath led captivity captive. Hallelujah! Hallelujah!

I ascend unto My Father and your Father: And to My God and your God. Hallelujah!

Responsory.

GO ye into the world, and preach the Gospel. Hallelujah!

He that believeth and is baptized, shall be saved. Hallelujah! Hallelujah!

Verse. In the Name of the Father, and of the Son, and of the Holy Ghost.

He that believeth and is baptized, shall be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

He that believeth and is baptized, shall be saved.

Versicles.

I will not leave you comfortless: Hallelujah!

I go away and come again unto you. Hallelujah.

God is gone up with a shout. Hallelujah!

The Lord with the sound of a trumpet. Hallelujah.

FOR WHITSUNTIDE.

Invitatory.

HALLELUJAH! The Spirit of the Lord filleth the world: O come, let us worship Him. Hallelujah!

Antiphons.

Come, Holy Ghost, and fill the hearts of Thy faithful people, and kindle in them the fire of Thy love: Thou, Who through divers tongues gatherest together the nations in the unity of the faith. Hallelujah! Hallelujah!

Thou sendest forth Thy Spirit, they are created: And Thou renewest the face of the earth. Hallelujah! Hallelujah!

I will not leave you comfortless. Hallelujah: I will come to you, and your heart shall rejoice. Hallelujah!

Responsory.

AND there appeared unto the Apostles cloven tongues, like as of fire. Hallelujah!

And the Holy Ghost sat upon each of them. Hallelujah! Hallelujah!

Verse. And they began to speak with other tongues the wonderful works of God.

And the Holy Ghost sat upon each of them.

Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Holy Ghost sat upon each of them.

Versicles.

The Comforter, which is the Holy Ghost. Hallelujah!
He shall teach you all things. Hallelujah.

And they were all filled with the Holy Ghost. Hallelujah!
And they began to speak. Hallelujah.

Create in me a clean heart, O God. Hallelujah!
And renew a right spirit within me. Hallelujah

FOR THE FESTIVAL OF THE TRINITY.

Invitatory.

THE true God, One in Three and Three in One: O come, let us worship Him.

Antiphons.

Unto Thee do we call, Thee do we praise, Thee do we worship: O blessed Trinity.

Glory be to Thee, Co-equal Trinity: One God before all worlds began, and now, and forevermore.

Holy, Holy, Holy, Lord God Almighty: Which was, and is, and is to come.

Responsory.

WE bless the Father, and the Son, and the Holy Ghost.

Praise Him and magnify Him forever.

Verse. Blessed art Thou, O Lord, in the firmament of heaven, and above all to be praised and glorified forever.

Praise Him and magnify Him forever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Praise Him and magnify Him forever.

Versicle.

We bless the Father, and the Son, and the Holy Ghost: *Praise Him and magnify Him forever.*

FOR THE FESTIVAL OF THE REFORMATION.

Antiphon.

I WILL speak of Thy testimonies also before kings: And will not be ashamed.

Versicles.

Thy Word is a lamp unto my feet. Hallelujah!
And a light unto my path. Hallelujah.

The Lord our God be with us. Hallelujah!
As He was with our fathers. Hallelujah.

Do good in Thy good pleasure unto Zion. Hallelujah!
Build Thou the walls of Jerusalem. Hallelujah.

Stand fast therefore in the liberty. Hallelujah!
Wherewith Christ hath made you free. Hallelujah.

FOR A DAY OF HUMILIATION AND PRAYER.

Antiphon.

BE merciful unto me, O Lord, for I cry unto Thee daily: Bow down Thine ear, O Lord, hear me, for I am poor and needy.

Versicles.

Have mercy upon me, O God, according to Thy loving kindness:
According unto the multitude of Thy tender mercies blot out my transgressions.

Enter not into judgment with Thy servant, O Lord:
For in Thy sight shall no man living be justified.

Lord, deal not with us after our sins:
Nor reward us according to our iniquities.

Create in us a clean heart, O God:
And take not Thy Holy Spirit from us.

We have sinned with our fathers:
We have committed iniquity, we have done wickedly.

FOR THE FESTIVAL OF CHURCH DEDICATION.

Antiphon.

THE Lord is in His holy temple: The Lord's throne is in Heaven.

Versicle.

Thy testimonies are very sure. Hallelujah!
Holiness becometh Thine house, O Lord, forever. Hallelujah.

FOR THE COMMEMORATION OF THE DEAD.

Antiphons.

God shall wipe away all tears from their eyes: And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

O how glorious is that kingdom: Wherein all the saints do rejoice with Christ; they are clothed with white robes and follow the Lamb whithersoever He goeth.

Versicles.

We have here no continuing city. Hallelujah!
But we seek one to come. Hallelujah.

Blessed are the dead which die in the Lord. Hallelujah!
They rest from their labors and their works do follow them. Hallelujah.

FOR OTHER TIMES.

Antiphons.

Out of the depths: Have I cried unto Thee, O Lord.

Out of Zion, the perfection of beauty: God hath shined.

Commit thy way unto the Lord: Trust also in Him.

Preserve my life: From the fear of the enemy.

It is good to sing praises: Unto our God.

Forsake not the works: Of Thine own hands.

The Lord: Is the strength of my life.

The Lord said unto my Lord: Sit Thou at my right hand.

Blessed be the Lord God: The God of Israel.

Blessed be the Lord out of Zion: Which dwelleth at Jerusalem.

Blessed: Be His glorious Name forever.

I was glad when they said unto me: Let us go into the house of the Lord.

In the day of my trouble I will call upon Thee: For Thou wilt answer me.

I will praise Thy Name: Forever and ever.

Thou wilt show me: The path of life.

We praise the Lord: Now, henceforth and forever.

Blessed: Is the man that feareth the Lord.

Responsories.

I.

FOREVER, O Lord, Thy Word is settled in Heaven. Thy Word is a lamp unto my feet, and a light unto my path.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

Verse. Blessed are they that hear the Word of God and keep it.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

II.

WE know no other God before the Lord, in Whom we trust.

He despiseth us not, neither putteth He away His salvation from us.

Verse. His mercy let us seek with tears, and humble ourselves before Him.

He despiseth us not, neither putteth He away His salvation from us.

Glory be to the Father, and to the Son, and to the Holy Ghost.

He despiseth us not, neither putteth He away His salvation from us.

III.

FEAR God, and keep His commandments;
For this is the whole duty of man.

Verse. There is no want to them that fear God, nor to them that love Him in truth.

For this is the whole duty of man.

Glory be to the Father, and to the Son, and to the Holy Ghost.

For this is the whole duty of man.

IV.

THINE, O Lord, is the power, Thine is the Kingdom, and Thou art exalted above all.

Give peace in our time, O Lord.

Verse. Creator of all things, Thou art fearful and strong, Thou art righteous and merciful.

Give peace in our time, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Give peace in our time, O Lord.

V.

LOOK down, O Lord, from Thy holy place, and take Thou thought of us. O my God, incline Thine ear and hear.

Open Thine eyes and behold our desolation.

Verse. Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock.

Open Thine eyes and behold our desolation.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Open Thine eyes and behold our desolation.

VI.

BLESS the Lord at all times, and desire of Him that He would order thy ways.

And in all seasons let thy counsels be with Him.

Verse. Now therefore, my son, remember my commandments, and fear not that we are poor; for thou hast much wealth if thou fear God.

And in all seasons let thy counsels be with Him.

Glory be to the Father, and to the Son, and to the Holy Ghost.

And in all seasons let thy counsels be with Him.

VII.

MAKE me to go in the path of Thy commandments; Alleluia! for therein do I delight. Alleluia!

Incline my heart unto Thy testimonies. Alleluia, Alleluia, Alleluia.

Verse. Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way.

Incline my heart unto Thy testimonies. Alleluia, Alleluia, Alleluia.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Incline my heart unto Thy testimonies. **Alleluia**, Alleluia, Alleluia.

Versicles.

The eyes of all wait upon Thee:
And Thou givest them their meat in due season.

The Lord is merciful and gracious. Hallelujah!
Slow to anger, and plenteous in mercy. Hallelujah.

Pray ye therefore the Lord of the harvest:
That He would send forth laborers into His harvest.

Ask, and ye shall receive:
That your joy may be full.

O give thanks unto the Lord, for He is good. Hallelujah!
For His mercy endureth forever. Hallelujah.

It is a good thing to give thanks unto the Lord:
And to sing praises unto Thy Name, O Most High.

Lord, Thou hast heard the desire of the humble:
Thou wilt preserve their heart, Thou wilt cause Thine ear to hear.

The Lord will give strength unto His people. Hallelujah!
The Lord will bless His people with peace. Hallelujah.

They that be wise, shall shine as the brightness of the firmament. Hallelujah!
And they that turn many to righteousness, as the stars forever and ever. Hallelujah.

By Me kings reign, and princes decree justice:
By Me princes rule, and nobles, even all the judges of the earth.

He shall give His angels charge over thee:
To keep thee in all thy ways.

The Lord God is a sun and shield; the Lord will give grace and glory. Hallelujah!
No good thing will He withhold from them that walk uprightly. Hallelujah.

Sanctify us through Thy truth. Hallelujah!
Thy Word is truth. Hallelujah.

Lord, teach me to do Thy will. Hallelujah!
Let Thy good Spirit lead me in the right way Hallelujah.

Show me Thy ways, O Lord. Hallelujah!
Teach me Thy paths. Hallelujah.

Save Thy people, and bless Thine inheritance:
Feed them also, and lift them up forever.

Help us, O God of our salvation, for the glory of Thy Name:
Deliver us, and purge away our sins, for Thy Name's sake.

I have trusted in Thy mercy:
My heart shall rejoice in Thy salvation.

Suffer the little children to come unto Me, and forbid them not:
For of such is the Kingdom of Heaven.

Bless the Lord, O my soul: and all that is within me, bless His holy Name:
Bless the Lord, O my soul, and forget not all His benefits. Hallelujah.

Call upon Me in the day of trouble:
I will deliver Thee, and Thou shalt glorify me

Make me to understand the way of Thy precepts:
Strengthen Thou me according to Thy Word.

COLLECTS AND PRAYERS.

¶ The endings of the Collects and Prayers are not here given in full. When a Collect is used singly, the full ending is to be supplied; and when two or more are used together, the full ending is to be added to the last.

¶ When the Prayer is addressed to God the Father, the full ending is: "*Through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.*"

¶ When the Prayer is addressed to God the Son, the ending is: "*Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end.*"

¶ When mention is made of the Saviour in the body of the Prayer, the ending is: "*Through the same, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.*"

1.

GRANT us, we beseech Thee, Almighty God, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy, and a sincere love to Thee and to all our fellow men; through Jesus Christ our Lord. *Amen.*

2.

O LORD God, heavenly Father, we give Thee thanks that of Thy great goodness and mercy, Thou didst suffer Thine Only-Begotten Son to become Incarnate, and to redeem us from sin and everlasting death; and we beseech Thee, enlighten our hearts, by Thy Holy Spirit, that we may evermore yield Thee unfeigned

thanks for this Thy grace, and may comfort ourselves with the same in all time of tribulation and temptation; through the same, Thy dear Son, Jesus Christ, our Lord. *Amen.*

3.

ALMIGHTY God, Who hast given us commandment to pray for the gift of the Holy Ghost: Most heartily we beseech Thee, through Jesus Christ our Advocate, to grant us Thy Holy Spirit, that He may quicken our hearts by Thy saving Word, and lead us into all truth, that He may guide, instruct, enlighten, govern, comfort and sanctify us unto everlasting life; through the same, Jesus Christ our Lord. *Amen.*

4.

SEND, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us according to Thy will, comfort us in all our temptations and afflictions, defend us from all error, and lead us into all truth; that we, being steadfast in the faith, may increase in love and in all good works, and in the end obtain everlasting life; through Jesus Christ, Thy Son, our Lord. *Amen.*

5.

ALMIGHTY God, our heavenly Father, Who, of Thy tender love towards us sinners, hast given us Thy Son, that believing on Him we might have everlasting life: Grant us, we beseech Thee, Thy Holy Spirit, that we may continue steadfast in this faith to the end, and may come to everlasting life; through Jesus Christ, Thy Son, our Lord. *Amen.*

6.

ALMIGHTY and Everlasting God, Who, by Thy Son, hast promised us forgiveness of sins and ever-

lasting life: We beseech Thee so to rule and govern our hearts by Thy Holy Spirit, that in our daily need, and especially in all time of temptation, we may seek help from Him, and by a true and lively faith in Thy Word obtain the same; through Jesus Christ our Lord. *Amen.*

7.

O LORD God, heavenly Father, We beseech Thee, let Thy Holy Spirit dwell in us, that He may enlighten and lead us into all truth, and evermore defend us from all adversities; through Jesus Christ our Lord. *Amen.*

8.

O LORD God, heavenly Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification: Quicken us, we beseech Thee, by Thy Holy Spirit, unto newness of life, that, through the power of His Resurrection, we may dwell with Christ forever; through the same, our Lord Jesus Christ. *Amen.*

9.

ALMIGHTY and Everliving God, Who makest us both to will and to do those things which are good, and acceptable unto Thy Divine Majesty: Let Thy Fatherly hand, we beseech Thee, ever be over us; let Thy Holy Spirit ever be with us; and so lead us in the knowledge and obedience of Thy Word, that in the end we may obtain everlasting life; through our Lord Jesus Christ. *Amen.*

FOR THE CHURCH.

10.

GRANT, we beseech Thee, Almighty God, unto Thy Church, Thy Holy Spirit, and the wisdom which

cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee, and in the confession of Thy Name abide unto the end: through Jesus Christ our Lord. *Amen.*

11.

MERCIFUL Lord, we beseech Thee to cast the bright beams of Thy light upon Thy Church, that it being instructed by the doctrine of the blessed Apostles, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

12.

O GOD, our Protector: Behold, and look upon the face of Thine Anointed, Who hath given Himself for the redemption of all, and grant that from the rising of the sun to the going down thereof, Thy Name may be great among the Gentiles, and that in every place, sacrifice and a pure offering may be made unto Thy Name; through Jesus Christ our Lord. *Amen.*

13.

O LORD, favorably receive the prayers of Thy Church, that, being delivered from all adversity and error, it may serve Thee in safety and freedom; and grant us Thy peace in our time; through Jesus Christ our Lord. *Amen.*

14.

For the Children of the Church.

ALMIGHTY and Everlasting God, Who dost will that not one of these little ones should perish, and hast sent Thine Only Son to seek and to save that

which was lost, and through Him hast said, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God: Most heartily we beseech Thee so to bless and govern the children of Thy Church, by Thy Holy Spirit, that they may grow in grace and in the knowledge of Thy Word; protect and defend them against all danger and harm, giving Thy holy Angels charge over them; through Jesus Christ our Lord. *Amen.*

15.

For the Ministers of the Word.

ALMIGHTY and Everlasting God, Who alone doest great wonders: Send down upon Thy Ministers and upon the Congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing; through Jesus Christ our Lord. *Amen.*

16.

ALMIGHTY and gracious God, the Father of our Lord Jesus Christ, Who hast commanded us to pray that Thou wouldest send forth laborers into Thy harvest: Of Thine infinite mercy give us true teachers and ministers of Thy Word, and put Thy saving Gospel in their hearts and on their lips, that they may truly fulfill Thy command, and preach nothing contrary to Thy Holy Word; that we, being warned, instructed, nurtured, comforted and strengthened by Thy heavenly Word, may do these things which are well-pleasing to Thee, and profitable to us; through Jesus Christ our Lord. *Amen.*

17.

O ALMIGHTY God, Who by Thy Son Jesus Christ, didst give to Thy holy Apostles many excellent

gifts, and commandedst them earnestly to feed Thy flock: Make, we beseech Thee, all Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

18.

For the Church in its Conflicts.

ALMIGHTY and Everlasting God, Who wilt have all men to be saved, and to come to the knowledge of the truth: We beseech Thy glorious Majesty, through Jesus Christ our Lord and Saviour, impart the grace and help of Thy Holy Spirit to all ministers of Thy Word, that they may purely teach it to the saving of men; bring to naught by Thine Almighty power and unsearchable wisdom, all the counsels of those who hate Thy Word, and who, by corrupt teaching or with violent hands, would destroy it, and enlighten them with the knowledge of Thy glory; that we, leading a quiet and peaceable life, may, by a pure faith, learn the riches of Thy heavenly grace, and in holiness and righteousness serve Thee, the only true God; through Jesus Christ our Lord. *Amen.*

19.

For those who have Erred.

ALMIGHTY God, our heavenly Father, Whose property it is always to have mercy: We most earnestly beseech Thee to visit with Thy fatherly correction all such as have erred and gone astray from the truth of Thy holy Word, and to bring them to a due sense of their error, that they may again with hearty faith receive and hold fast Thine unchangeable Truth; through Jesus Christ our Lord. *Amen.*

20.

O ALMIGHTY, Merciful, and Gracious God and Father, with our whole heart we beseech Thee for all who have forsaken the Christian faith, all who have wandered from any portion thereof, or are in doubt or temptation through the corruptors of Thy Word, that Thou wouldst visit them as a Father, reveal unto them their error, and bring them back from their wanderings, that they, in singleness of heart, taking pleasure alone in the pure truth of Thy Word, may be made wise thereby unto everlasting life; through faith in Jesus Christ, Thy Son, our Lord. *Amen.*

21.

For Unity.

O GOD, Who restorest to the right way them that err, Who gatherest them that are scattered, and preservest them that are gathered: Of Thy tender mercy, we beseech Thee, pour upon Thy Christian people the grace of Unity, that, all schisms being healed, Thy flock, united to the true Shepherd of Thy Church, may worthily serve Thee; through Jesus Christ our Lord. *Amen.*

22.

For the Removal of Schism.

BRING to naught, O Christ, the schisms of heresy, which seek to subvert Thy truth; That, as Thou art acknowledged in heaven and in earth as one and the same Lord, so Thy people, gathered from all nations, may serve Thee in unity of faith. *Amen.*

23.

For the Jews.

ALMIGHTY and Everlasting God, Who lovest to show mercy: Hear the prayers which we offer

unto Thee for Thine ancient people, that, acknowledging Jesus Christ, Who is the Light of truth, they may be delivered from their darkness; through the same, Thy Son, our Lord. *Amen.*

24.

For the Heathen.

ALMIGHTY and Everlasting God, Who desirest not the death of a sinner, but wouldest have all men to repent and live: Hear our prayers for the Heathen; take away iniquity from their hearts, and turn them from their idols unto the living and true God, and to Thine only Son; and gather them into Thy holy Church, to the glory of Thy Name; through Jesus Christ our Lord. *Amen.*

FOR THE CIVIL AUTHORITIES.

25.

O MERCIFUL Father in heaven, Who holdest in Thy hand all the might of man, and who hast ordained the powers that be for the punishment of evil-doers, and for the praise of them that do well, and of Whom is all rule and authority in the kingdoms of the world: We humbly beseech Thee, graciously regard Thy servants, the President of the United States, the Governor of this Commonwealth, our Judges and Magistrates, and all the rulers of the earth. May all that receive the sword, as Thy ministers, bear it according to Thy commandment. Enlighten and defend them by Thy Name, O God. Grant them wisdom and understanding, that, under their peaceable governance, Thy people may be guarded and directed in righteousness, quietness, and unity. Protect and prolong their life, O God of our salvation, that we, with them, may show

forth the praise of Thy Name; through Jesus Christ our Lord. *Amen.*

26.

For our Enemies.

FORGIVE, we beseech Thee, O Lord, our enemies, and them that despitefully use us, and so change their hearts that they may walk with us in meekness and peace; through Jesus Christ our Lord. *Amen.*

27.

O ALMIGHTY, Everlasting God, Who, through Thine Only Son, our blessed Lord, hast commanded us to love our enemies, to do good to them that hate us, and to pray for them that persecute us: We earnestly beseech Thee that by Thy gracious visitation they may be led to true repentance, and may have the same love, and be of one accord, and of one mind and heart with us, and with Thy whole Church; through the same, Thy dear Son, our Lord Jesus Christ. *Amen.*

28.

In time of National Calamity.

O LORD God, heavenly Father: We humbly confess unto Thee that by our evil doings and continual disobedience, we have deserved these Thy chastisements; but we earnestly beseech Thee, for Thy Name's sake, to spare us; restrain the harmful power of the enemy, and succor Thy suffering people; that Thy Word may be declared faithfully and without hinderance, and that we, amending our sinful lives, may walk obediently to Thy holy commandments; through Jesus Christ our Lord. *Amen.*

29.

LOOK mercifully, O Lord, we beseech Thee, on the affliction of Thy people; and let not our sins destroy us, but let Thine Almighty mercy save us; through Jesus Christ, Thy Son, our Lord. *Amen.*

30.

MOST loving and gracious Lord God, Who for our many grievous sins art pleased sorely to chasten us: We flee to Thy tender and fatherly compassion alone, beseeching Thee that, as a father pitieth his children, Thou wouldest pity us miserable sinners. Turn away Thy righteous wrath, and give us not over to deserved death, but deliver us, that we may now and evermore praise Thee, O gracious God and Father, Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; through Jesus Christ, Thy Son, our Lord. *Amen.*

31.

For Prisoners.

ALMIGHTY God, Who didst bring the Apostle Peter forth out of prison: Have mercy upon all who are innocently imprisoned, and set them free from their bonds, that we may rejoice in their deliverance, and continually give praise to Thee; through Jesus Christ our Lord. *Amen.*

32.

For Peace and Quietness.

O LORD, we beseech Thee, mercifully to hear the prayers of Thy Church, that we, being delivered from all adversities, and serving Thee with a quiet mind, may enjoy Thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

IN TIME OF AFFLICTION AND DISTRESS.

33.

ALMIGHTY and Everlasting God, the Consolation of the sorrowful, and the Strength of the weak: May the prayers of them that in any tribulation or distress cry unto Thee, graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ our Lord. *Amen.*

34.

ALMIGHTY and most merciful God, Who hast appointed us to endure sufferings and death with our Lord Jesus Christ, before we enter with Him into eternal glory: Grant us grace at all times to subject ourselves to Thy holy will, and to continue steadfast in the true faith unto the end of our lives, and at all times to find peace and joy in the blessed hope of the resurrection of the dead, and of the glory of the world to come; through Jesus Christ our Lord. *Amen.*

35.

ALMIGHTY God, Cast not away Thy people who cry unto Thee in their tribulation: but for the glory of Thy Name, be pleased to succor the afflicted; through Jesus Christ our Lord. *Amen.*

36.

For the Sick.

ALMIGHTY, Everlasting God, the eternal Salvation of them that believe: Hear our prayers in behalf of Thy servants who are sick, for whom we implore the aid of Thy mercy, that being restored to health, they may render thanks to Thee in Thy Church; through Jesus Christ our Lord. *Amen.*

37.

O LORD, look down from heaven, behold, visit and relieve Thy servants, for whom we offer our supplications; look upon *them* with the eyes of Thy mercy; give *them* comfort and sure confidence in Thee; defend *them* from the danger of the enemy, and keep *them* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

38.

For Mothers.

O ALMIGHTY, Everlasting God and Father, Creator of all things, Who by Thy grace, through Thy Son, our Lord, makest the anguish of our human birth a holy and salutary cross: We pray Thee, O gracious Father, Lord and God, that Thou wouldest preserve and guard the work of Thine own hand. Forsake not them who cry to Thee in sore travail, but deliver them out of all their pains, to their joy, and to the glory of Thy goodness; through Jesus Christ our Lord. *Amen.*

39.

In time of Great Sickness.

ALMIGHTY and most merciful God, our heavenly Father: We, Thine erring children, humbly confess unto Thee, that we have justly deserved the chastening, which for our sins Thou hast sent upon us; But we entreat Thee, of Thy boundless goodness to grant us true repentance, graciously to forgive our sins, to remove from us or to lighten our merited punishment, and so to strengthen us by Thy grace that as obedient children we may be subject to Thy will, and bear our afflictions in patience; through Jesus Christ our Lord. *Amen.*

40.

In time of Drought.

O GOD, most merciful Father: We beseech Thee to open the windows of heaven, and to send a fruitful rain upon us, to revive the earth, and to refresh the fruits thereof, for all things droop and wither; graciously hear our prayer in this our necessity, that we may praise and glorify Thy Name forever and ever; through Jesus Christ our Lord. *Amen.*

41.

In time of Unseasonable Weather.

O LORD God, heavenly Father, Who art gracious and merciful, and hast promised that Thou wilt hear us when we call upon Thee in our troubles: We beseech Thee, look not upon our sins and evil doings, but upon our necessities, and according to Thy mercy send us such seasonable weather, that the earth may in due time yield her increase; that by Thy goodness we may receive our daily bread, and learn to know Thee as a merciful God, and evermore give thanks to Thee for Thy goodness; through Jesus Christ, Thy dear Son, our Lord. *Amen.*

THANKSGIVING.

42.

O LORD God, heavenly Father, from Whom without ceasing we receive exceeding abundantly all good gifts, and Who daily of Thy pure grace guardest us against all evil: Grant us, we beseech Thee, Thy Holy Spirit, that acknowledging with our whole heart all this Thy goodness, we may now and evermore thank and praise Thy loving kindness and tender mercy: through Jesus Christ, Thy Son, our Lord. *Amen.*

43.

ALMIGHTY God, our heavenly Father, Whose mercies are new unto us every morning, and Who, though we have in no wise deserved Thy goodness, dost abundantly provide for all our wants of body and soul: Give us, we pray Thee, Thy Holy Spirit, that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in willing obedience; through Jesus Christ, Thy Son, our Lord. *Amen.*

44.

ALMIGHTY and most merciful God, Who in Thy fatherly wisdom hast chastened us on account of our sins, that we might not continue in impenitence and vain confidence, and thus perish with the ungodly; in the midst of wrath Thou hast remembered mercy, and hast graciously delivered us out of our affliction. We give Thee therefore most hearty thanks and praise, that Thou hast turned away from us Thy just anger, and shown Thyself favorable toward us Thine unworthy servants. Bless the Lord, O my soul: and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits. Thou, Lord, art merciful and gracious, slow to anger, and plenteous in mercy. Glory be to Thee, O God, forever; through Jesus Christ our Lord. *Amen.*

45.

GLORY be to Thee, O God Most Holy. Glory be to Thee, O God Most High. Glory be to Thee, O King of heaven and earth, Who, as a father pitieth his children, pitiest us. Fill us with joy and gladness in the Holy Ghost, that when Thou shalt render to every man according to his works, we may be found acceptable before Thee, through Him Who hath re-

deemed us from the shame and curse of sin, even Jesus Christ, Thy dear Son, our Lord. *Amen.*

FOR SPECIAL GIFTS AND GRACES.

46.

For Protection during the Day.

O LORD, our heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day: Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. *Amen.*

47.

For Protection during the Night.

LIGHTEN our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy Only Son, our Saviour, Jesus Christ. *Amen.*

48.

For Grace to use our Gifts.

O LORD God Almighty, Who dost endue Thy servants with divers and singular gifts of the Holy Ghost: Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. *Amen.*

49.

For Grace to receive the Word.

BLESSED Lord, Who hast caused all Holy Scriptures to be written for our learning: Grant that

we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

50.

For Grace to be led into all Truth.

ENLIGHTEN our minds, we beseech Thee, O God, by the Spirit which proceedeth from Thee; that, as Thy Son hath promised, we may be led into all truth; through the same, our Lord Jesus Christ. *Amen.*

51.

For Spiritual Renewal.

ALMIGHTY God, Who hast given us Thy Only-Begotten Son to take our nature upon Him: Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same, our Lord Jesus Christ. *Amen.*

52.

For Penitence.

MERCIFUL Father, Give us grace that we may never presume to sin; but if at any time we offend Thy Divine Majesty, may we truly repent and lament our offence, and by a lively faith obtain remission of all our sins; solely through the merits of Thy Son, our Saviour Jesus Christ. *Amen.*

53.

For Pardon.

HEAR, we beseech Thee, O Lord, the prayer of Thy suppliants, and spare those who confess their sins

unto Thee, that Thou mayest bestow upon us both pardon and peace; through Jesus Christ our Lord. *Amen.*

54.

For Deliverance from Sin.

WE beseech Thee, O Lord, in Thy clemency to show us Thine unspeakable mercy; that Thou mayest both set us free from our sins, and rescue us from the punishments which, for our sins, we deserve; through Jesus Christ our Lord. *Amen.*

55.

For Grace to do God's Will.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal; through Jesus Christ our Lord. *Amen.*

56.

For Grace to love and serve God.

O GOD, Who, through the grace of Thy Holy Spirit, dost pour the gifts of charity into the hearts of Thy faithful people: Grant unto Thy servants health both of mind and body, that they may love Thee with their whole strength, and with their whole heart perform those things which are pleasing unto Thee; through Jesus Christ our Lord. *Amen.*

57.

For Aid against Temptation.

O GOD, Who justifiest the ungodly, and Who desirest not the death of the sinner: We humbly implore Thy Majesty, that Thou wouldest graciously assist, by Thy heavenly aid, and evermore shield with Thy protection, Thy servants who trust in Thy mercy, that they may be separated by no temptations from Thee, and, without ceasing, may serve Thee; through Jesus Christ, Thy Son, our Lord. *Amen.*

58.

For Faith.

ALMIGHTY and Ever-living God, Who hast given to them that believe exceeding great and precious promises: Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same, our Saviour Jesus Christ. *Amen.*

59.

For Divine Guidance and Help.

DIRECT us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name; and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

60.

O ALMIGHTY and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that, through Thy

most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

61.

For Spiritual Illumination.

GRANT, we beseech Thee, Almighty God, that the brightness of Thy glory may shine forth upon us, and that the light of Thy light by the illumination of the Holy Spirit may stablish the hearts of all that have been born anew by Thy grace; through our Lord Jesus Christ. *Amen.*

62.

For Likeness to Christ.

ALMIGHTY God, Who hast given Thine Only Son to be unto us both a sacrifice for sin and also an ensample of godly life: Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same, Jesus Christ our Lord. *Amen.*

63.

For a Right Knowledge of Christ.

O ALMIGHTY God, Whom to know is everlasting life: Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that following His steps we may steadfastly walk in the way that leadeth to eternal life; through the same, Thy Son, Jesus Christ our Lord. *Amen.*

64.

For the Holy Spirit.

O LORD God, heavenly Father, Who by the blessed light of Thy divine Word hast led us to the know-

ledge of Thy Son: We most heartily beseech Thee so to replenish us with the grace of Thy Holy Spirit, that we may ever walk in the light of Thy truth, and rejoicing with sure confidence in Christ our Saviour, may in the end be brought unto everlasting salvation; through the same, Thy Son, our Lord. *Amen.*

65.

ALMIGHTY and Everlasting God, Who of Thy great mercy in Jesus Christ Thy Son dost grant us forgiveness of sin, and all things pertaining to life and godliness: Grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts, that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh, and to overcome the world; and, serving Thee in holiness and pureness of living, may give Thee continual thanks for all Thy goodness; through Jesus Christ, Thy Son, our Lord. *Amen.*

66.

For Purity.

ALMIGHTY God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ our Lord. *Amen.*

67.

For Innocency of Life.

O GOD, Whose strength is made perfect in weakness: Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and the constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

68.

For Love to God.

O GOD, Who makest all things to work together for good to them that love Thee: Pour into our hearts such steadfast love toward Thee, that the pure desires which by Thy Spirit have been stirred up in us, may not be turned aside by any temptation; through Jesus Christ our Lord. *Amen.*

69.

For Charity.

O LORD, Who hast taught us that all our doings without charity are nothing worth: Send Thy Holy Spirit and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee; grant this for Thine Only Son Jesus Christ's sake. *Amen.*

70.

For Humility.

O GOD, Who resistest the proud, and givest grace to the humble: Grant unto us true humility, after the likeness in which Thine Only Son hath revealed it in Himself, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partaker of the gifts of Thy grace; through Christ our Lord. *Amen.*

71.

For Patience.

O GOD, Who by the meek endurance of Thine Only-begotten Son didst beat down the pride of the old enemy: Help us, we beseech Thee, rightly to treasure in our hearts what our Lord hath of His goodness

borne for our sakes; that after His example we may bear with patience whatsoever things are adverse to us; through Christ our Lord. *Amen.*

72.

For a Happy Death.

CONFIRM, we beseech Thee, Almighty God, Thine unworthy servants in Thy grace; that in the hour of our death the adversary may not prevail against us, but that we may be found worthy of everlasting life; through Jesus Christ our Lord. *Amen.*

73.

For the Blessedness of Heaven.

ALMIGHTY, Everlasting God, Who didst give Thine Only Son to be a High Priest of good things to come: Hereafter grant unto us, Thine unworthy servants, to have our share in the company of the blessed; through Jesus Christ our Lord. *Amen.*

74.

For Peace.

O GOD, Who art the Author of peace and Lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom: Defend us, Thy humble servants, in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

FOR ANSWER TO PRAYER.

75.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common suppli-

cations unto Thee; and dost promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

76.

ALMIGHTY God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking: We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son, Jesus Christ our Lord. *Amen.*

77.

ALMIGHTY God, Who hast promised to hear the petitions of those who ask in Thy Son's Name: We beseech Thee mercifully to incline Thine ear to us who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

GENERAL PRAYERS

I.

THE LITANY.

¶ *The* Litany *may be used at Matins on Sundays when there is no Communion, and at Vespers on Sundays, Wednesdays, and Fridays, and on Days of Humiliation and Prayer. The Responses in italics should be sung or said by the Congregation. The Responses may be repeated after each phrase, or only at the end of each group, as here followeth:*

LORD, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

O Christ, hear us.
O Christ, hear us.
O God, the Father in heaven;
Have mercy upon us.
O God the Son, Redeemer of the world,
Have mercy upon us.
O God, the Holy Ghost;
Have mercy upon us.

Be gracious unto us.
Spare us, good Lord.
Be gracious unto us.
Help us, good Lord

From all sin;
From all error;
From all evil;
Good Lord, deliver us.

From the crafts and assaults of the devil
From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:
Good Lord, deliver us.

By the mystery of Thy holy Incarnation;
By Thy holy Nativity;
By Thy Baptism, Fasting, and Temptation;
By Thine Agony and Bloody Sweat;
By Thy Cross and Passion;
By Thy precious Death and Burial;
By Thy glorious Resurrection and Ascension;
And by the coming of the Holy Ghost, the Comforter:
Help us, good Lord.

In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of judgment:
Help us, good Lord.

We poor sinners do beseech Thee;
To hear us, O Lord God.

And to lead and govern Thy holy Christian Church in the right way;

To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life;

To put an end to all schisms and causes of offence;
To bring into the way of truth all such as have erred, and are deceived;
To beat down Satan under our feet;
To send faithful laborers into Thy harvest;
To accompany Thy Word with Thy Spirit and grace;
To raise up them that fall, and to strengthen such as do stand;
And to comfort and help the weak-hearted and the distressed:
We beseech Thee to hear us, good Lord.

To give to all nations peace and concord;
To preserve our country from discord and contention;
To give to our nation perpetual victory over all its enemies;
To direct and defend our President, and all in authority;
And to bless and keep our magistrates, and all our people:
We beseech Thee to hear us, good Lord.

To behold and succor all who are in danger, necessity, and tribulation;
To protect all who travel by land or water;
To preserve all women in the perils of childbirth;
To strengthen and keep all sick persons and young children;
To set free all who are innocently imprisoned;
To defend and provide for all fatherless children and widows;
And to have mercy upon all men:
We beseech Thee to hear us, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts;

To give and preserve to our use the fruits of the earth; And graciously to hear our prayers:
We beseech Thee to hear us, good Lord.

O Lord Jesus Christ, Son of God;
We beseech Thee to hear us.

O Lamb of God, that takest away the sin of the world;
Have mercy upon us.

O Lamb of God, that takest away the sin of the world;
Have mercy upon us.

O Lamb of God, that takest away the sin of the world;
Grant us Thy peace.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us. Amen.

¶ *Then shall the Minister, and the Congregation with him, say the* Lord's Prayer, *after which may be said one or more of the* Litany Collects *here following.*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

LITANY COLLECTS.

1.

O Lord, deal not with us after our sins.
Neither reward us according to our iniquities.

ALMIGHTY God, our heavenly Father, Who desirest not the death of a sinner, but rather that he should turn from his evil way and live: We beseech Thee graciously to turn from us those punishments which we by our sins have deserved, and to grant us grace ever hereafter to serve Thee in holiness and pureness of living; through Jesus Christ our Lord. *Amen.*

2.

Help us, O God of our salvation, for the glory of Thy Name.
Deliver us, and purge away our sins, for Thy Name's sake.

ALMIGHTY and Everlasting God, Who by Thy Holy Spirit dost govern and sanctify the whole Christian Church: Hear our prayers for all members of the same, and mercifully grant, that by Thy grace they may serve Thee in true faith; through Jesus Christ, Thy Son, our Lord. *Amen.*

3.

O Lord, deal not with us after our sins.
Neither reward us according to our iniquities.

O GOD, merciful Father, Who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful: Mercifully assist our prayers which we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by Thy good providence, be brought to naught; that we Thy servants, being hurt by no persecutions, may evermore give thanks

unto Thee in Thy holy Church; through Jesus Christ, Thy Son, our Lord. *Amen.*

4.

O Lord, enter not into judgment with Thy servant.
For in Thy sight shall no man living be justified.

ALMIGHTY God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

5.

Call upon Me in the day of trouble.
I will deliver thee, and thou shalt glorify Me.

SPARE us, O Lord, and mercifully forgive us our sins, and though by our continual transgressions we have merited Thy punishments, be gracious unto us, and grant that all those evils which we have deserved, may be turned from us, and overruled to our everlasting good; through Jesus Christ, Thy Son, our Lord. *Amen.*

6.

For Peace.

The Lord will give strength unto His people.
The Lord will bless His people with peace.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed: Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

II.

THE SUFFRAGES.

¶ *The* Suffrages *may be used at Matins or Vespers in the same manner as the* Litany.

LORD, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Our Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation;
But deliver us from evil.

I said, LORD, be merciful unto me;
Heal my soul; for I have sinned against Thee.
Return, O LORD, how long?
And let it repent Thee concerning Thy servants.
Let Thy mercy, O LORD, be upon us;
According as we hope in Thee.
Let Thy priests be clothed with righteousness;
And let Thy saints shout for joy.
O Lord, save our rulers;
Let the King hear us when we call.
Save Thy people, and bless Thine inheritance;
Feed them also, and lift them up for ever.
Remember Thy Congregation;
Which Thou hast purchased of old.
Peace be within thy walls;
And prosperity within thy palaces.
Let us pray for our absent brethren;
O Thou, our God, save Thy servants that trust in Thee.

Let us pray for the broken-hearted and the captives;
Redeem Israel, O God, out of all his troubles.
Send them help from the Sanctuary;
And strengthen them out of Zion.
Hear my prayer, O LORD;
And let my cry come unto Thee.

¶ *Then may be said responsively, by the Minister and Congregation, the Psalm* De profundis *at* Matins, *and* Miserere mei *at* Vespers.

Ps. cxxx. *De profundis.*

OUT of the depths have I cried:
Unto Thee, O LORD.
Lord, hear my voice:
Let Thine ears be attentive to the voice of my supplications.
If Thou, LORD, shouldest mark iniquities:
O Lord, who shall stand?
But there is forgiveness with Thee:
That Thou mayest be feared.
I wait for the LORD, my soul doth wait:
And in His Word do I hope.
My soul waiteth for the Lord more than they that watch for the morning:
I say, more than they that watch for the morning.
Let Israel hope in the LORD:
For with the LORD *there is mercy, and with Him is plenteous redemption.*
And He shall redeem Israel:
From all his iniquities.
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ps. li. *Miserere mei.*

HAVE mercy upon me, O God, according to Thy loving-kindness:

According unto the multitude of Thy tender mercies, blot out my transgressions.

Wash me thoroughly from mine iniquity:

And cleanse me from my sin.

For I acknowledge my transgressions:

And my sin is ever before me.

Against Thee, Thee only, have I sinned, and done this evil in Thy sight:

That Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

Behold, I was shapen in iniquity:

And in sin did my mother conceive me.

Behold, Thou desirest truth in the inward parts:

And in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness:

That the bones which Thou hast broken may rejoice.

Hide Thy face from my sins:

And blot out all mine iniquities.

Create in me a clean heart, O God:

And renew a right spirit within me.

Cast me not away from Thy presence:

And take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation:

And uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways:

And sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation:

And my tongue shall sing aloud of Thy righteousness.

O LORD, open Thou my lips:
And my mouth shall show forth Thy praise.
For Thou desirest not sacrifice, else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, Thou wilt not despise.
Do good in Thy good pleasure unto Zion:
Build Thou the walls of Jerusalem.
Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon Thine Altar.
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall be said:*

Turn us again, O God of hosts;
Cause Thy face to shine and we shall be saved.
Arise, O Christ, for our help;
And redeem us, for Thy mercy's sake.
Hear my prayer, O LORD;
And let my cry come unto Thee.
The Lord be with you.
And with thy spirit.
Let us pray.

¶ *Then may the Minister say a* Collect *for the Season and any other suitable* Collects, *and after that he may say this* Collect for Peace.

Give peace in our days, O Lord:
Because there is none other that fighteth for us except Thou, our God.
O Lord, let there be peace in Thy strength:
And abundance in Thy towers.
Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed: Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

¶ *Then may be sung or said:*

Bless we the Lord:
Thanks be to God.

III.

THE MORNING SUFFRAGES.

¶ *To be said at* Matins, *or at the* Morning Prayer of the Household.

LORD, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall all say the* Lord's Prayer and the Apostles' Creed:

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

I BELIEVE in God the Father Almighty, Maker of Heaven and earth; And in Jesus Christ His only

Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

UNTO Thee have I cried, O LORD:
And in the morning shall my prayer prevent Thee.
Let my mouth be filled with Thy praise:
And with Thy honor all the day.
O Lord, hide Thy face from my sins:
And blot out all mine iniquities.
Create in me a clean heart, O God:
And renew a right spirit within me.
Cast me not away from Thy presence:
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation:
And uphold me with Thy free Spirit.
Vouchsafe, O Lord, this day:
To keep us without sin.
Have mercy upon us, O Lord:
Have mercy upon us.
O Lord, let Thy mercy be upon us:
As our trust is in Thee.
Hear my prayer, O LORD:
And let my cry come unto Thee.
The Lord be with you:
And with thy spirit.
Let us pray.

¶ *Then shall be said the Prayer here following, or No. 46 or No. 60 of the* Collects and Prayers, *or any other suitable prayer.*

WE give thanks unto Thee, Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast protected us through the night from all danger and harm; and we beseech Thee to preserve and keep us, this day also, from all sin and evil; that in all our thoughts, words and deeds, we may serve and please Thee. Into Thy hands we commend our bodies and souls, and all that is ours. Let Thy holy angel have charge concerning us, that the wicked one have no power over us. *Amen.*

Bless we the Lord.
Thanks be to God.

IV.

THE EVENING SUFFRAGES.

¶ *To be used at* Vespers, *or at the* Evening Prayer of the Household.

LORD, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall all say:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth; And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Blessed art Thou, O Lord God of our fathers:

And greatly to be praised and glorified forever.

Bless we the Father, and the Son, and the Holy Ghost:

We praise and magnify Him forever.

Blessed art Thou, O Lord, in the firmament of heaven:

And greatly to be praised, and glorified, and highly exalted forever.

The Almighty and Merciful Lord, bless and preserve us.

Amen.

Vouchsafe, O Lord, this night:

To keep us without sin.

O Lord, have mercy upon us.

Have mercy upon us.

O Lord, let Thy mercy be upon us:

As our trust is in Thee.

Hear my prayer, O LORD:

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

¶ *Then shall be said the Prayer here following, or No. 47 of the* Collects *and* Prayers, *or any other suitable Prayer.*

WE give thanks unto Thee, Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast this day so graciously protected us; and we beseech Thee to forgive us all our sins, and the wrong which we have done, and by Thy great mercy defend us from all the perils and dangers of this night. Into Thy hands we commend our bodies and souls, and all that is ours. Let Thy holy angel have charge concerning us, that the wicked one have no power over us. *Amen.*

Bless we the Lord.
Thanks be to God.

V.

THE BIDDING PRAYER.

BRETHREN, let us pray for the whole *Christian Church*, that the Lord our God would vouchsafe to defend it against all the assaults and temptations of the adversary, and to keep it perpetually upon the true foundation, Jesus Christ.

ALMIGHTY and everlasting God, Who hast revealed Thy glory to all nations in Jesus Christ and the word of His truth: Keep, we beseech Thee, in safety the works of Thy mercy, that so Thy Church, spread throughout all nations, may serve Thee in true faith, and persevere in the confession of Thy Name; through Jesus Christ our Lord. *Amen.*

Let us pray for the *Ministers* of the Word, for all *estates* of men in the Church, and for all the *people of God.*

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through Christ our Lord. *Amen.*

Let us pray for our *Catechumens*, that the Lord our God would open their hearts and the door of His mercy, that having received the remission of all their sins by the washing of regeneration, they may be mindful of their baptismal covenant, and evermore be found in Christ Jesus our Lord.

ALMIGHTY and everlasting God, Who dost always multiply Thy Church, and with Thy light and grace dost strengthen the hearts of those whom Thou hast regenerated, confirming unto them Thy covenant and faithfulness: Grant unto our Catechumens increase both of faith and knowledge, that they may rejoice in their Baptism and really and heartily renew their covenant with Thee; through Jesus Christ our Lord. *Amen.*

Let us pray for *all in authority*, and especially for the Government of the United States, that we may lead a quiet and peaceful life in all godliness and honesty.

O MERCIFUL Father in heaven, Who holdest in Thy hand all the might of man, and Who hast ordained the powers that be for the punishment of evildoers, and for the praise of them that do well, and of Whom is all rule and authority in the kingdoms of the world: We humbly beseech Thee, graciously regard Thy servants, the President of the United States, the Governor of this Commonwealth, our Judges and magistrates, and all the Rulers of the earth; that all who receive the sword, as Thy ministers, may bear it

according to Thy commandment; through Christ our Lord. *Amen.*

Let us pray our Lord God Almighty that He would deliver the world from all *error*, take away *disease*, ward off *famine*, open the *prisons*, set free *those in bondage*, grant a safe return to the *wayfarers*, health to the *sick*, and to our *mariners* a harbor of security.

ALMIGHTY and everlasting God, the Consolation of the sorrowful, and the Strength of the weak: May the prayers of them that in any tribulation or distress cry unto Thee graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Christ our Lord. *Amen.*

¶ *Here may be offered Prayers for Schismatics, Jews, and Heathen.* (*See* Collects *and* Prayers, *pages 115, 116.*)

Let us pray for *peace*, that we may come to the knowledge of God's holy Word, and walk before Him as becometh Christians.

ALMIGHTY and everlasting God, King of glory, and Lord of heaven and earth, by Whose Spirit all things are governed, by Whose providence all things are ordered, Who art the God of peace, and the author of all concord: Grant us, we beseech Thee, Thy heavenly peace and concord, that we may serve Thee in true fear, to the praise and glory of Thy Name; through Christ our Lord. *Amen.*

Let us pray for our *enemies*, that God would remember them in mercy, and graciously vouchsafe unto them such things as are both needful for them and profitable unto their salvation.

O ALMIGHTY, everlasting God, Who, through Thine Only Son, our blessed Lord, hast commanded us to love our enemies, to do good to them

that hate us, and to pray for them that persecute us: We earnestly beseech Thee, that by Thy gracious visitation all our enemies may be led to true repentance, and may have the same love, and be of one accord and of one mind and heart, with us and with Thy whole Christian Church; through Christ our Lord. *Amen.*

Let us pray for the *fruits of the earth*, that God would send down His blessing upon them, and graciously dispose our hearts to enjoy them in submission to His holy will.

O LORD, Father Almighty, Who by Thy Word hast created and dost bless and uphold all things: We pray Thee so to reveal unto us Thy Word our Lord Jesus Christ, that He dwelling in our hearts, we may by Thy grace be made meet to receive Thy blessing on all the fruits of the earth, and whatsoever pertains to our bodily need; through Christ our Lord. *Amen.*

Finally, let us pray for all those things for which our Lord would have us ask:

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

VI.

ALMIGHTY and everlasting God, Who art worthy to be had in reverence by all the children of men: We give Thee most humble and hearty thanks for the

innumerable blessings, both temporal and spiritual, which, without any merit or worthiness on our part, Thou hast bestowed upon us.

We praise Thee, especially, that Thou hast preserved unto us, in their purity, Thy saving Word, and the sacred ordinances of Thy house. And we beseech Thee, O Lord, to grant and preserve unto Thy holy Church, throughout the world, purity of doctrine, and faithful pastors who shall preach Thy Word with power; and help all who hear, rightly to understand, and truly to believe the same. Be Thou the Protector and Defender of Thy people in all time of tribulation and danger; and may we, in communion with Thy Church, and in brotherly unity with all our fellow-Christians, fight the good fight of faith, and in the end receive the salvation of our souls.

Bestow Thy grace upon all the nations of the earth. Especially do we entreat Thee to bless our land, and all its inhabitants, and all who are in authority. Cause Thy glory to dwell among us, and let mercy and truth, righteousness and peace, everywhere prevail. To this end we commend to Thy care all our schools, and pray Thee to make them nurseries of useful knowledge and of Christian virtues, that they may bring forth the wholesome fruits of life.

Graciously defend us from all calamities by fire and water, from war and pestilence, from scarcity and famine. Protect and prosper every one in his appropriate calling, and cause all useful arts to flourish among us. Be Thou the God and Father of the widow and the orphan, the Helper of the sick and needy, and the Comforter of the forsaken and distressed.

¶ *Here special Supplications, Intercessions, and Prayers may be made.*

And as we are strangers and pilgrims on earth, help us by true faith and a godly life to prepare for the

world to come; doing the work which Thou hast given us to do while it is day, before the night cometh when no man can work. And when our last hour shall come, support us by Thy power, and receive us into Thine everlasting kingdom; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one God, forever and ever. *Amen.*

VII.

ALMIGHTY God, our heavenly Father: We, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives: that, walking before Thee in holiness and righteousness all our days, we may enjoy the testimony of a good conscience and the hope of Thy favor, be sustained and comforted under the troubles of this life, and finally be received into Thine everlasting kingdom, through Thine infinite mercy in Jesus Christ our Lord.

We offer unto Thee our common supplications for the good estate of Thy Church throughout the world; that it may be so guided and governed by Thy good Spirit, that all who profess themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteous-

ness of life. Send down upon all ministers of the Gospel, and upon all congregations committed to their charge, the healthful Spirit of Thy grace, and that they may truly please Thee, pour upon them the continual dew of Thy blessing.

Most heartily we beseech Thee, with Thy favor to behold the President [and Congress] of the United States, and all others in authority; and so replenish them with Thy grace, that they may always incline to Thy will, and walk in Thy way. Prosper all good counsels and all just works, that peace and happiness, truth and righteousness, religion and piety, may be established among us throughout all generations.

We humbly entreat Thee also for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations.

May it please Thee to preserve all that travel by land or water; to succor all that are in peril or need; and to satisfy the wants of all Thy creatures.

We also commend to Thy fatherly goodness all those who are in any way afflicted or distressed, in mind, body, or estate; that it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions.

¶ *Here special Supplications, Intercessions, and Prayers may be made.*

Hear us, most merciful God, in these our humble requests, which we offer up unto Thee in the Name of Jesus Christ, Thy Son, our Lord, to Whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

VIII.

MERCIFUL God, Heavenly Father, Who hast commanded us to meet together in Thy Name, and in the Name of Jesus Christ our Lord and Saviour, to ask of Thee what is requisite and profitable for us and for all men, and hast graciously promised to hear our prayers and grant our requests: We present ourselves before Thy Divine Majesty, beseeching Thee to pardon our sins and unrighteousness, and to quicken our hearts by Thy Holy Spirit, that, with all confidence, we may ask of Thee whatsoever things are needful to Thy Church and to all men, and surely obtain the same to our profit and Thy praise.

For Thy Church and people, we pray: Save and defend them from the power of those whom Thou hast not sent, and send them Pastors and teachers who shall faithfully seek Thy scattered sheep, bring them to the Lord Jesus, the Good Shepherd, and diligently build them up in all Thy will and pleasure, that all ungodliness and wicked works, and all heresies, schisms, and false religion, may be done away; and that, in the unity of the true faith and the Confession of Thy dear Son, we may be one in Him, and dwell together in love, to the honor of Thy Name, and the good of our fellow-men.

For all in authority, especially for all who bear rule over us, we pray: Grant that they may be Thine indeed, put down all evil, and uphold and further all good, that we, being delivered from the fear of our enemies, may serve Thee in all holiness and righteousness.

And as it is Thy will to be a Saviour to the whole world, we also pray for all sorts and conditions of men. Draw to Thy dear Son those who are yet far from Him, and grant that those whom Thou hast drawn to Him

may daily grow in grace, and in the knowledge of the Lord.

For all who are in any trouble or sorrow, we pray: Comfort them in their distresses, and send them speedy deliverance out of all their afflictions; and help us to lay to heart Thy fatherly chastenings, that we may judge ourselves and amend our ways, that we come not under Thy judgments.

Grant, also, that we, who are here assembled for Thy worship, may hold fast Thy Word, die unto self, and be wholly given to Thy dear Son our Saviour, Who by His bitter sufferings and death hath redeemed us from sin and condemnation, and by His glorious Resurrection and Ascension hath brought us to oneness with Himself and with His Church.

¶ *If there be no Communion the Prayer may here end with the* Lord's Prayer; *but, if there be a Communion, it shall conclude as follows:*

May the holy Sacrament of His Body and Blood be meat and drink to us unto eternal life, that we may live in Him, and He in us, to the hallowing of Thy Name, the furtherance of Thy Kingdom, and the doing of Thy Will with cheerfulness and love, as it is done in heaven.

Give us also our daily bread, and all things that pertain to our bodily comfort, health, and peace; and grant us grace to use the same to Thy honor and glory.

And forgive us, O Lord, our daily faults, as we now before Thee forgive those who in any way have harmed us; and suffer not our adversary, the devil, to prevail against us, but deliver us from him, and from all evil; for Thine is the Kingdom, and the Power, and the Glory, forever and ever. *Amen.*

THE PSALMS.

TABLE OF PSALMS FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH YEAR.

SUNDAYS AND FESTIVALS.	MATINS.	VESPERS.
1st Sunday in Advent .	Ps. 1.	Ps. 143.
2d " " .	Ps. 42.	Ps. 91.
3d " " .	Ps. 4.	Ps. 98.
4th " " .	Ps. 5.	Ps. 145.
Christmas	Ps. 19, 45, 85.	Ps. 89, 110, 132.
Sunday after Christmas .	Ps. 121.	Ps. 111.
New Year	Ps. 122, 72.	Ps. 90, 115.
Epiphany	Ps. 96.	Ps. 72.
1st Sunday after Epiphany	Ps. 13.	Ps. 86.
2d " " "	Ps. 14.	Ps. 16.
3d " " "	Ps. 15.	Ps. 33.
4th " " "	Ps. 2.	Ps. 97.
5th " " "	Ps. 20.	Ps. 86.
6th " " "	Ps. 87.	Ps. 8.
Septuagesima	Ps. 23.	Ps. 114.
Sexagesima	Ps. 24.	Ps. 25.
Quinquagesima	Ps. 26.	Ps. 27.
Ash Wednesday	Ps. 6.	Ps. 51.
1st Sunday in Lent . .	Ps. 32.	Ps. 16.
2d " " . .	Ps. 130.	Ps. 25.
3d " " . .	Ps. 43.	Ps. 86.
4th " " . .	Ps. 46.	Ps. 139.
5th " " . .	Ps. 54.	Ps. 27.
6th " " . .	Ps. 61.	Ps. 67.
Holy Thursday	Ps. 116.	Ps. 70.
Good Friday	Ps. 22, 40, 54.	Ps. 69, 143.
Easter	Ps. 2, 57, 111.	Ps. 113, 114, 118.
Easter Monday	Ps. 62.	Ps. 30.
1st Sunday after Easter.	Ps. 111.	Ps. 4.
2d " " "	Ps. 70.	Ps. 23.
3d " " "	Ps. 75.	Ps. 146.
4th " " "	Ps. 82.	Ps. 126.
5th " " "	Ps. 84.	Ps. 124.

SUNDAYS AND FESTIVALS.	MATINS.	VESPERS.
Ascension Day	Ps. 8, 15, 21, 47.	Ps. 24, 68, 148.
Sunday after Ascension.	Ps. 93.	Ps. 97.
Whitsunday	Ps. 48, 68, 45.	Ps. 104, 145.
Whitmonday	Ps. 90.	Ps. 19.
Trinity Sunday	Ps. 67, 8, 148.	Ps. 115, 143.
1st Sunday after Trinity.	Ps. 119—1st part.	Ps. 34.
2d " " "	Ps. 119—2d "	Ps. 28.
3d " " "	Ps. 119—3d "	Ps. 25.
4th " " "	Ps. 119—4th "	Ps. 92.
5th " " "	Ps. 119—5th "	Ps. 113.
6th " " "	Ps. 119—6th "	Ps. 114.
7th " " "	Ps. 119—7th "	Ps. 125.
8th " " "	Ps. 119—8th "	Ps. 126.
9th " " "	Ps. 119—9th "	Ps. 139.
10th " " "	Ps. 119—10th "	Ps. 143.
11th " " "	Ps. 119—11th "	Ps. 147.
12th " " "	Ps. 119—12th "	Ps. 104.
13th " " "	Ps. 119—13th "	Ps. 84.
14th " " "	Ps. 119—14th "	Ps. 66.
15th " " "	Ps. 119—15th "	Ps. 34.
16th " " "	Ps. 119—16th "	Ps. 36.
17th " " "	Ps. 119—17th "	Ps. 56.
18th " " "	Ps. 119—18th "	Ps. 54.
19th " " "	Ps. 119—19th "	Ps. 61.
20th " " "	Ps. 119—20th "	Ps. 57.
21st " " "	Ps. 119—21st "	Ps. 31—1st part.
22d " " "	Ps. 119—22d "	Ps. 31—2d "
23d " " "	Ps. 124.	Ps. 31—3d "
24th " " "	Ps. 125.	Ps. 18—1st "
25th " " "	Ps. 116.	Ps. 18—2d "
26th " " "	Ps. 111.	Ps. 18—3d "
27th " " "	Ps. 103.	Ps. 27, 97.
Harvest Festival . . .	Ps. 65, 100.	Ps. 67.
Reformation	Ps. 126, 48.	Ps. 138, 87.
Thanksgiving	Ps. 136, 104.	Ps. 92.
Humiliation	Ps. 6.	Ps. 32.
Apostles', Evangelists', and Martyrs' Days .	Ps. 70, 138, 143, 148.	Ps. 113, 115, 117, 145.
St. Michael's Day . . .	Ps. 8, 19.	Ps. 24, 34.

PSALMS.

Psalm 1. *Beatus vir.*

BLESSED is the man that walketh not in the counsel of the ungodly: nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD: and in His law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water: that bringeth forth his fruit in his season.

His leaf also shall not wither: and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment: nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 2. *Quare fremuerunt gentes.*

WHY do the heathen rage: and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together: against the LORD, and against His Anointed, saying,

Let us break their bands asunder: and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall He speak unto them in His wrath: and vex them in His sore displeasure.

Yet have I set My King: upon My holy hill of Zion.

I will declare the decree: the LORD hath said unto Me, Thou art my Son, this day have I begotten Thee.

Ask of Me, and I shall give Thee the heathen for thine inheritance: and the uttermost parts of the earth for Thy possession.

Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear: and rejoice with trembling.

Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little: blessed are all they that put their trust in Him.

Psalm 4. *Cum invocarem, exaudivit.*

HEAR me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress.

Have mercy upon me: and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame: how long will ye love vanity, and seek after leasing?

But know that the LORD hath set apart him that is godly for Himself: The LORD will hear when I call unto Him.

Stand in awe, and sin not: commune with your own heart upon your bed and be still.

Offer the sacrifices of righteousness: and put your trust in the LORD.

There be many that say, Who will shew us any good: LORD, lift Thou up the light of Thy countenance upon us.

Thou hast put gladness in my heart: more than in the time that their corn and wine increased.

I will both lay me down in peace, and sleep: for Thou, LORD, only makest me dwell in safety.

Psalm 5. *Verba mea auribus.*

GIVE ear to my words, O LORD: consider my meditation.

Hearken unto the voice of my cry, my King, and my God: for unto Thee will I pray.

My voice shalt Thou hear in the morning, O LORD: in the morning will I direct my prayer unto Thee, and will look up.

For Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee.

The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity.

Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

But as for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple.

Lead me, O LORD, in Thy righteousness because of mine enemies: make Thy way straight before my face.

For there is no faithfulness in their mouth: their inward part is very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.

Destroy Thou them, O God, let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against Thee.

But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them, let them also that love Thy Name be joyful in Thee.

For Thou, LORD, wilt bless the righteous: with favor wilt Thou compass him as with a shield.

Psalm 6. *Domine ne in furore.*

O LORD, rebuke me not in Thine anger: neither chasten me in Thy hot displeasure.

Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed.

My soul is also sore vexed: but Thou, O LORD, how long?

Return, O LORD, deliver my soul: Oh save me for Thy mercies' sake.

For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?

I am weary with my groaning, all the night make I my bed to swim: I water my couch with my tears.

Mine eye is consumed because of grief: it waxeth old because of all mine enemies.

Depart from me, all ye workers of iniquity: for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: the LORD will receive my prayer.

Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Psalm 8. *Domine, Dominus noster.*

O LORD, our Lord, how excellent is Thy Name in all the earth: Who hast set Thy glory above the heavens.

Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies: that Thou mightest still the enemy and the avenger.

When I consider Thy heavens, the work of Thy fingers: the moon and the stars, which Thou hast ordained,

What is man, that Thou art mindful of him: and the son of man, that Thou visitest him?

For Thou hast made him a little lower than the angels: and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet;

All sheep and oxen: yea, and the beasts of the field;

The fowl of the air, and the fish of the sea: and whatsoever passeth through the paths of the seas.

O LORD, our Lord: how excellent is Thy Name in all the earth!

Psalm 13. *Usquequo, Domine, oblivisceris.*

HOW long wilt Thou forget me, O LORD, for ever: how long wilt Thou hide Thy face from me?

How long shall I take counsel in my soul, having sorrow in my heart daily: how long shall mine enemy be exalted over me?

Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

Lest mine enemy say, I have prevailed against him: and those that trouble me rejoice when I am moved.

But I have trusted in Thy mercy: my heart shall rejoice in Thy salvation.

I will sing unto the LORD: because He hath dealt bountifully with me.

Psalm 14. *Dixit insipiens in corde suo.*

THE fool hath said in his heart: there is no God.

They are corrupt, they have done abominable works: there is none that doeth good.

The LORD looked down from heaven upon the children of men: to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread: and call not upon the LORD.

There were they in great fear: for God is in the generation of the righteous.

Ye have shamed the counsel of the poor: because the LORD is his refuge.

O that the salvation of Israel were come out of Zion: when the LORD bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad.

Psalm 15. *Domine, quis habitabit.*

LORD, who shall abide in Thy tabernacle: who shall dwell in Thy holy hill?

He that walketh uprightly: and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor: nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned, but he honoreth them that fear the LORD: he that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury: nor taketh reward against the innocent.

He that doeth these things: shall never be moved.

Psalm 16. *Conserva me, Domine.*

PRESERVE me, O God: for in Thee do I put my trust.

O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to Thee;

But to the saints that are in the earth, and to the excellent: in whom is all my delight.

Their sorrows shall be multiplied: that hasten after another god.

Their drink offerings of blood will I not offer: nor take up their names into my lips.

The LORD is the portion of mine inheritance and of my cup: Thou maintainest my lot.

The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel: my reins also instruct me in the night-seasons.

I have set the LORD always before me: because He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For Thou wilt not leave my soul in hell: neither wilt Thou suffer Thine Holy One to see corruption.

Thou wilt shew me the path of life: in Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore.

Psalm 18. *Diligam te, Domine.*

I WILL love Thee: O LORD, my strength.

The LORD is my Rock, and my Fortress, and my Deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the LORD, Who is worthy to be praised: so shall I be saved from mine enemies.

The sorrows of death compassed me: and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of death prevented me.

In my distress I called upon the LORD: and cried unto my God.

He heard my voice out of His temple: and my cry came before Him, even into His ears.

Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because He was wroth.

There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under His feet.

And He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind.

He made darkness His secret place: His pavilion round about Him were dark waters and thick clouds of the skies.

At the brightness that was before Him His thick clouds passed: hailstones and coals of fire.

The LORD also thundered in the heavens, and the Highest gave His voice: hailstones and coals of fire.

Yea, He sent out His arrows, and scattered them: and He shot out lightnings, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered: at Thy rebuke, O LORD, at the blast of the breath of Thy nostrils.

He sent from above, He took me: He drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the LORD was my stay.

He brought me forth also into a large place: He delivered me, because He delighted in me.

II. *Retribuet mihi Dominus.*

THE LORD rewarded me according to my righteousness: according to the cleanness of my hands hath He recompensed me.

For I have kept the ways of the LORD: and have not wickedly departed from my God

For all His judgments were before me: and I did not put away His statutes from me.

I was also upright before Him: and I kept myself from mine iniquity.

Therefore hath the LORD recompensed me according to my righteousness: according to the cleanness of my hands in His eyesight.

With the merciful Thou wilt shew Thyself merciful: with an upright man Thou wilt shew Thyself upright;

With the pure Thou wilt shew Thyself pure: and with the froward Thou wilt shew Thyself froward.

For Thou wilt save the afflicted people: but wilt bring down high looks.

For Thou wilt light my candle: the LORD my God will enlighten my darkness.

For by Thee I have run through a troop: and by my God have I leaped over a wall.

As for God, His way is perfect: the Word of the LORD is tried, He is a buckler to all those that trust in Him.

For who is God save the LORD: or who is a Rock save our God?

III. *Deus, qui præcinxit me.*

IT is God that girdeth me with strength: and maketh my way perfect.

He maketh my feet like hinds' feet: and setteth me upon my high places.

He teaches my hands to war: so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great.

Thou hath enlarged my steps under me: that my feet did not slip.

I have pursued mine enemies and overtaken them; neither did I turn again till they were consumed.

I have wounded them that they were not able to rise; they are fallen under my feet.

For Thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me.

Thou hast also given me the necks of mine enemies: that I might destroy them that hate me.

They cried, but there was none to save them: even unto the LORD, but He answered them not.

Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

Thou hast delivered me from the strivings of the people: and Thou hast made me the head of the heathen.

A people whom I have not known: shall serve me.

As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

The strangers shall fade away: and be afraid out of their close places.

The LORD liveth, and blessed be my Rock: and let the God of my salvation be exalted.

It is God that avengeth me: and subdueth the people under me.

He delivereth me from mine enemies, yea, Thou liftest me up above those that rise up against me: Thou hast delivered me from the violent man.

Therefore will I give thanks unto Thee, O LORD, among the heathen: and sing praises unto Thy Name.

Great deliverance giveth He to His king: and sheweth mercy to His anointed, to David, and to his seed for evermore.

Psalm 19. *Cœli enarrant.*

THE heavens declare the glory of God: and the firmament sheweth His handywork.

Day unto day uttereth speech: and night unto night sheweth knowledge.

There is no speech nor language: where their voice is not heard.

Their line is gone out through all the earth: and their words to the end of the world.

In them hath He set a tabernacle for the sun: which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is Thy servant warned: and in keeping of them there is great reward.

Who can understand his errors: cleanse Thou me from secret faults.

Keep back Thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight: O LORD, my Strength, and my Redeemer.

Psalm 20. *Exaudiat te Dominus.*

THE LORD hear thee in the day of trouble: the Name of the God of Jacob defend thee.

Send thee help from the sanctuary: and strengthen thee out of Zion.

Remember all thy offerings: and accept thy burnt sacrifice.

Grant thee according to thine own heart: and fulfill all thy counsel.

We will rejoice in thy salvation, and in the Name of our God we will set up our banners: The LORD fulfill all thy petitions.

Now know I that the LORD saveth His anointed: He will hear Him from His holy heaven, with the saving strength of His right hand.

Some trust in chariots, and some in horses: but we will remember the Name of the LORD our God.

They are brought down and fallen: but we are risen and stand upright.

Save, LORD: Let the King hear us when we call.

Psalm 21. *Domine, in virtute tua.*

THE king shall rejoice in Thy strength, O LORD: and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire: and hast not withholden the request of his lips.

For Thou preventest him with the blessings of goodness: Thou settest a crown of pure gold on his head.

He asked life of Thee, and Thou gavest it him: even length of days for ever and ever.

His glory is great in Thy salvation: honor and majesty hast Thou laid upon him.

For Thou hast made him most blessed for ever: Thou hast made him exceeding glad with Thy countenance.

For the king trusteth in the LORD: and through the mercy of the Most High he shall not be moved.

Thy hand shall find out all Thine enemies: Thy right hand shall find out those that hate Thee.

Thou shalt make them as a fiery oven in the time of Thine anger: the LORD shall swallow them up in His wrath, and the fire shall devour them.

Their fruit shalt Thou destroy from the earth: and their seed from among the children of men.

For they intended evil against Thee: they imagined a mischievous device, which they are not able to perform.

Therefore shalt Thou make them turn their back: when Thou shalt make ready Thine arrows upon Thy strings against the face of them.

Be Thou exalted, LORD, in Thine own strength: so will we sing and praise Thy power.

Psalm 22. *Deus, Deus meus.*

MY God, my God, why hast Thou forsaken me: why art Thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but Thou hearest not: and in the night season, and am not silent.

But Thou art holy: O Thou that inhabitest the praises of Israel.

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the LORD that He would deliver him: let Him deliver him, seeing He delighted in him.

But thou art He that took me out of the womb: Thou didst make me hope when I was upon my mother's breasts.

I was cast upon Thee from the womb: Thou art my God from my mother's belly.

Be not far from me, for trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths: as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: and Thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me, they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me.

They part my garments among them: and cast lots upon my vesture.

But be Thou not far from me, O LORD: O my strength, haste Thee to help me.

Deliver my soul from the sword: my darling from the power of the dog.

Save me from the lion's mouth: for Thou hast heard me from the horns of the unicorns.

I will declare Thy Name unto my brethren: in the midst of the congregation will I praise Thee.

Ye that fear the LORD, praise Him, all ye the seed of Jacob, glorify Him: and fear Him, all ye the seed of Israel.

For He hath not despised nor abhorred the affliction

of the afflicted: neither hath He hid His face from him, but when he cried unto Him, He heard.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.

The meek shall eat and be satisfied: they shall praise the LORD that seek Him, your heart shall live for ever.

All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before Thee.

For the kingdom is the LORD's: and He is the governor among the nations.

All they that be fat upon earth: shall eat and worship.

All they that go down to the dust shall bow before Him: and none can keep alive his own soul.

A seed shall serve Him: it shall be accounted to the LORD for a generation.

They shall come, and shall declare His righteousness unto a people that shall be born: that He hath done this.

Psalm 23. *Dominus regit me.*

THE LORD is my Shepherd: I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil, my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalm **24.** *Domini est terra.*

THE earth is the LORD's, and the fullness thereof: the world, and they that dwell therein.

For He hath founded it upon the seas: and established it upon the floods.

Who shall ascend into the hill of the LORD: or who shall stand in His holy place?

He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek Him: that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory: The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates, even lift them up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory: The LORD of hosts, He is the King of glory.

Psalm **25.** *Ad te, Domine, levavi.*

UNTO Thee, O LORD: do I lift up my soul.

O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on Thee be ashamed: let them be ashamed which transgress without cause.

Shew me Thy ways, O LORD: teach me Thy paths.

Lead me in Thy truth, and teach me: for Thou art the God of my salvation, on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies and Thy lovingkindnesses: for they have been ever of old.

Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O LORD.

Good and upright is the LORD: therefore will He teach sinners in the way.

The meek will He guide in judgment: and the meek will He teach His way.

All the paths of the LORD are mercy and truth: unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity: for it is great.

What man is he that feareth the LORD: him shall He teach in the way that He shall choose.

His soul shall dwell at ease: and his seed shall inherit the earth.

The secret of the LORD is with them that fear Him: and He will shew them His covenant.

Mine eyes are ever toward the LORD: for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted.

The troubles of my heart are enlarged: O bring Thou me out of my distresses.

Look upon mine affliction and my pain: and forgive all my sins.

Consider mine enemies, for they are many: and they hate me with cruel hatred.

O keep my soul, and deliver me: let me not be ashamed, for I put my trust in Thee.

Let integrity and uprightness preserve me: for I wait on Thee.

Redeem Israel, O God: out of all his troubles.

Psalm 26. *Judica me, Domine.*

JUDGE me, O LORD, for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

Examine me, O LORD, and prove me: try my reins and my heart.

For Thy lovingkindness is before mine eyes: and I have walked in Thy truth.

I have not sat with vain persons: neither will I go in with dissemblers.

I have hated the congregation of evil doers: and will not sit with the wicked.

I will wash mine hands in innocency: so will I compass Thine altar, O LORD;

That I may publish with the voice of thanksgiving: and tell of all Thy wondrous works.

LORD, I have loved the habitation of Thy house: and the place where Thine honor dwelleth.

Gather not my soul with sinners: nor my life with bloody men;

In whose hands is mischief: and their right hand is full of bribes.

But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the LORD.

Psalm 27. *Dominus illuminatio.*

THE LORD is my Light and my Salvation, whom shall I fear: the LORD is the strength of my life, of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh: they stumbled and fell.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.

For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me, He shall set me up upon a rock.

And now shall mine head be lifted up: above mine enemies round about me.

Therefore will I offer in His tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

When Thou saidst, Seek ye my face: my heart said unto Thee, Thy face, LORD, will I seek.

Hide not Thy face far from me: put not Thy servant away in anger.

Thou hast been my help: leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me: then the LORD will take me up.

Teach me Thy way, O LORD: and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted: unless I had believed to see the goodness of the LORD in the land of the living.

Wait on the LORD: be of good courage, and He shall strengthen thine heart, wait, I say, on the LORD.

Psalm **28.** *Ad te, Domine, clamabo.*

UNTO Thee will I cry, O LORD my Rock, be not silent to me: lest if Thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry

unto Thee: when I lift up my hands toward Thy holy oracle.

Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbors, but mischief is in their hearts.

Give them according to their deeds: and according to the wickedness of their endeavors.

Give them after the work of their hands: render to them their desert.

Because they regard not the works of the LORD, nor the operation of His hands: He shall destroy them, and not build them up.

Blessed be the LORD: because He hath heard the voice of my supplications.

The LORD is my Strength and my Shield, my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise Him.

The LORD is their strength: and He is the saving strength of His anointed.

Save Thy people, and bless Thine inheritance: feed them also, and lift them up for ever.

Psalm 30. *Exaltabo te, Domine.*

I WILL extol Thee, O LORD, for Thou hast lifted me up: and hast not made my foes to rejoice over me.

O LORD my God, I cried unto Thee: and Thou hast healed me.

O LORD, Thou hast brought up my soul from the grave: Thou hast kept me alive, that I should not go down to the pit.

Sing unto the LORD, O ye saints of His: and give thanks at the remembrance of His holiness.

For His anger endureth but a moment, in His favor is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said: I shall never be moved.

LORD, by Thy favor Thou hast made my mountain to stand strong: Thou didst hide Thy face, and I was troubled.

I cried to Thee, O LORD: and unto the LORD I made supplication.

What profit is there in my blood, when I go down to the pit: Shall the dust praise Thee? shall it declare Thy truth?

Hear, O LORD, and have mercy upon me: LORD, be Thou my helper.

Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness.

To the end that my glory may sing praise to Thee, and not be silent: O LORD my God, I will give thanks unto Thee for ever.

Psalm **31.** *In te, Domine, speravi.*

IN Thee, O LORD, do I put my trust, let me never be ashamed: deliver me in Thy righteousness.

Bow down Thine ear to me, deliver me speedily: be Thou my strong Rock, for an house of defence to save me.

For Thou art my Rock and my Fortress: therefore for Thy Name's sake lead me, and guide me.

Pull me out of the net that they have laid privily for me: for Thou art my strength.

Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth.

I have hated them that regard lying vanities: but I trust in the LORD.

I will be glad and rejoice in Thy mercy, for Thou hast considered my trouble: Thou hast known my soul in adversities.

And hast not shut me up into the hand of the enemy: Thou hast set my foot in a large room.

II. *Miserere mei, Domine.*

HAVE mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me.

I am forgotten as a dead man out of mind: I am like a broken vessel.

For I have heard the slander of many, fear was on every side: while they took counsel together against me, they devised to take away my life.

But I trusted in Thee, O LORD: I said, Thou art my God.

My times are in Thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Make Thy face to shine upon Thy servant: save me for Thy mercies' sake.

Let me not be ashamed, O LORD, for I have called upon Thee: let the wicked be ashamed, and let them be silent in the grave.

Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

III. *Quam magna multitudo dulcedinis.*

O HOW great is Thy goodness, which Thou hast laid up for them that fear Thee: which Thou hast

wrought for them that trust in Thee before the sons of men.

Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues.

Blessed be the LORD: for He hath shewed me His marvellous kindness in a strong city.

For I said in my haste, I am cut off from before Thine eyes: nevertheless Thou heardest the voice of my supplications when I cried unto Thee.

O love the LORD, all ye His saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

Be of good courage: and He shall strengthen your heart, all ye that hope in the LORD.

Psalm 32. *Beati, quorum.*

BLESSED is he whose transgression is forgiven: whose sin is covered.

Blessed is the man unto whom the LORD imputeth not iniquity: and in whose spirit there is no guile.

When I kept silence: my bones waxed old through my roaring all the day long.

For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer.

I acknowledged my sin unto Thee: and mine iniquity have I not hid.

I said, I will confess my transgressions unto the LORD: and Thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding-place, Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalm **33.** *Exultate, justi, in Domino.*

REJOICE in the LORD, O ye righteous: for praise is comely for the upright.

Praise the LORD with harp: sing unto Him with the psaltery and an instrument of ten strings.

Sing unto Him a new song: play skilfully with a loud noise.

For the Word of the LORD is right: and all His works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

By the Word of the LORD were the heavens made: and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as a heap: He layeth up the depth in storehouses.

Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done: He commanded, and it stood fast.

The LORD bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect.

The counsel of the LORD standeth for ever: the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD: and

the people whom He hath chosen for His own inheritance.

The LORD looketh from heaven: He beholdeth all the sons of men.

From the place of His habitation He looketh: upon all the inhabitants of the earth.

He fashioneth their hearts alike: He considereth all their works,

There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

A horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold, the eye of the LORD is upon them that fear Him: upon them that hope in His mercy;

To deliver their soul from death: and to keep them alive in famine.

Our soul waiteth for the LORD: He is our help and our shield.

For our heart shall rejoice in Him: because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us: according as we hope in Thee.

Psalm 34. *Benedicam Dominum.*

I WILL bless the LORD at all times: His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear thereof and be glad.

O magnify the LORD with me: and let us exalt His Name together.

I sought the LORD, and He heard me; and delivered me from all my fears.

They looked unto Him, and were lightened; and their faces were not ashamed.

This poor man cried, and the LORD heard him: and saved him out of all his troubles.

The angel of the LORD encampeth around about them that fear him: and delivereth them.

O taste and see that the LORD is good: blessed is the man that trusteth in Him.

O fear the LORD, ye His saints: for there is no want to them that fear Him.

The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

What man is he that desireth life: and loveth many days, that he may see good?

Keep thy tongue from evil: and thy lips from speaking guile.

Depart from evil, and do good: seek peace, and pursue it.

The eyes of the LORD are upon the righteous: and His ears are open unto their cry.

The face of the LORD is against them that do evil: to cut off the remembrance of them from the earth.

The righteous cry, and the LORD heareth: and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The LORD redeemeth the soul of his servants: and none of them that trust in Him shall be desolate.

Psalm 36. *Dixit injustus.*

THE transgression of the wicked saith within my heart: that there is no fear of God before his eyes.

For he flattereth himself in his own eyes: until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed, he setteth himself in a way that is not good: he abhorreth not evil.

Thy mercy, O LORD, is in the heavens: and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains, Thy judgments are a great deep: O LORD, Thou preservest man and beast.

How excellent is Thy loving kindness, O God: therefore the children of men put their trust under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thy house: and Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life: in Thy light shall we see light.

O continue Thy lovingkindness unto them that know Thee: and Thy righteousness to the upright in heart.

Let not the foot of pride come against me: and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm **40.** *Expectans expectavi Dominum.*

I WAITED patiently for the LORD: and He inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay: and set my feet upon a rock, and established my goings.

And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Blessed is that man that maketh the LORD his trust:

and respecteth not the proud, nor such as turn aside to lies.

Many, O LORD my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee.

If I would declare and speak of them: they are more than can be numbered.

Sacrifice and offering Thou didst not desire, mine ears hast Thou opened: burnt offering and sin offering hast Thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me,

I delight to do Thy will, O my God: yea, Thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, Thou knowest.

I have not hid Thy righteousness within my heart: I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy lovingkindness and Thy truth: from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: let Thy lovingkindness and Thy truth continually preserve me.

For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to shame that wish me evil.

Let them be desolate for a reward of their shame: that say unto me, Aha, aha.

Let all those that seek Thee rejoice and be glad in Thee: let such as love Thy salvation say continually, The LORD be magnified.

But I am poor and needy: yet the LORD thinketh upon me.

Thou art my help and my deliverer: make no tarrying, O my God.

Psalm 42. *Quemadmodum desiderat cervus.*

AS the hart panteth after the water brooks: so panteth my soul after Thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night: while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude.

I went with them to the house of God, with the voice of joy and praise: with a multitude that kept holy day.

Why art thou cast down, O my soul? and why art thou disquieted in me: hope thou in God, for I shall yet praise Him for the help of His countenance.

O my God, my soul is cast down within me: therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me.

Yet the LORD will command His lovingkindness in the daytime: and in the night His song shall be with me, and my prayer unto the God of my life.

I will say unto God my Rock, Why hast Thou forgotten me: why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul: and why art thou disquieted within me?

Hope thou in God: for I shall yet praise Him Who is the health of my countenance, and my God.

Psalm 43. *Judica me, Deus.*

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

For thou art the God of my strength, why dost Thou cast me off: why go I mourning because of the oppression of the enemy?

O send out Thy light and Thy truth, let them lead me: let them bring me unto Thy holy hill, and to Thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God, my God.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise Him, Who is the health of my countenance and my God.

Psalm 45. *Eructavit cor meum.*

MY heart is inditing a good matter: I speak of the things which I have made touching the King.

My tongue is the pen: of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips, therefore God hath blessed thee for ever.

Gird Thy sword upon Thy thigh, O most Mighty: with Thy glory and Thy majesty.

And in Thy majesty ride prosperously, because of truth and meekness and righteousness: and Thy right hand shall teach Thee terrible things.

Thine arrows are sharp in the heart of the King's enemies: whereby the people fall under Thee.

Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

All Thy garments smell of myrrh, and aloes, and cassia: out of the ivory palaces, whereby they have made Thee glad.

Kings' daughters were among Thy honorable women: upon Thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house.

So shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him.

And the daughter of Tyre shall be there with a gift: even the rich among the people shall entreat thy favor.

The King's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto Thee.

With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Instead of thy fathers shall be thy children: whom Thou mayest make princes in all the earth.

I will make Thy Name to be remembered in all generations: therefore shall the people praise Thee for ever and ever.

Psalm **46.** *Deus noster refugium.*

GOD is our Refuge and Strength: a very present help in trouble.

Therefore will not we fear, though the earth be re-

moved: and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the Most High.

God is in the midst of her, she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted.

The LORD of hosts is with us: the God of Jacob is our Refuge.

Come, behold the works of the LORD: what desolations He hath made in the earth.

He maketh wars to cease unto the end of the earth: He breaketh the bow, and cutteth the spear in sunder, He burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The LORD of hosts is with us: the God of Jacob is our Refuge.

Psalm 47. *Omnes gentes plaudite*

O CLAP your hands, all ye people: shout unto God with the voice of triumph.

For the LORD most high is terrible: He is a great King over all the earth.

He shall subdue the people under us: and the nations under our feet.

He shall choose our inheritance for us: the excellency of Jacob whom He loved.

God is gone up with a shout: the LORD with the sound of a trumpet.

Sing praises to God, sing praises: sing praises unto our King, sing praises.

For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of His holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God, He is greatly exalted.

Psalm 48. *Magnus Dominus.*

GREAT is the LORD, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion: on the sides of the north, the city of the great King.

God is known in her palaces: for a refuge.

For, lo, the kings were assembled: they passed by together.

They saw it, and so they marvelled: they were troubled, and hasted away.

Fear took hold upon them there, and pain: as of a woman in travail.

Thou breakest the ships of Tarshish: with an east wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever.

We have thought of Thy lovingkindness, O God: in the midst of Thy temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad: because of Thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.

For this God is our God for ever and ever: He will be our Guide even unto death.

Psalm 51. *Miserere mei Deus, secundum.*

HAVE mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies, blot out my transgressions.

Wash me thoroughly from mine iniquity: and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest

Behold, I was shapen in iniquity: and in sin did my mother conceive me.

Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: and blot out all mine iniquities.

Create in me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways: and sinners shall be converted unto Thee.

Deliver me from bloodguiltiness, O God, Thou God

of my salvation: and my tongue shall sing aloud of Thy righteousness.

O LORD, open Thou my lips: and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.

Psalm **54.** *Deus, in nomine tuo.*

SAVE me, O God, by Thy Name: and judge me by Thy strength.

Hear my prayer, O God: give ear to the words of my mouth.

For strangers are risen up against me: and oppressors seek after my soul, they have not set God before them.

Behold, God is mine Helper: the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: cut them off in Thy truth.

I will freely sacrifice unto Thee: I will praise Thy Name, O LORD, for it is good.

For He hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Psalm **56.** *Miserere mei, Deus! quoniam.*

BE merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me.

Mine enemies would daily swallow me up: for they be many that fight against me, O Thou Most High.

What time I am afraid: I will trust in Thee.

In God I will praise His Word, in God I have put my trust: I will not fear what flesh can do unto me.

Every day they wrest my words: all their thoughts are against me for evil.

They gather themselves together, they hide themselves: they mark my steps, when they wait for my soul.

Shall they escape by iniquity: in Thine anger cast down the people, O God.

Thou tellest my wanderings, put Thou my tears into Thy bottle: are they not in Thy book?

When I cry unto Thee, then shall mine enemies turn back: this I know, for God is for me.

In God, will I praise His Word: in the LORD will I praise His Word.

In God have I put my trust: I will not be afraid what man can do unto me.

Thy vows are upon me, O God: I will render praises unto Thee.

For Thou hast delivered my soul from death, wilt not Thou deliver my feet from falling: that I may walk before God in the light of the living?

Psalm 57. *Miserere mei, Deus miserere.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast.

I will cry unto God most high: unto God that performeth all things for me.

He shall send from heaven, and save me from the reproach of him that would swallow me up: God shall send forth His mercy and His truth.

My soul is among lions: and I lie even among them that are set on fire.

Even the sons of men, whose teeth are spears and arrows: and their tongues a sharp sword.

Be thou exalted, O God, above the heavens: Let Thy glory be above all the earth.

They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst whereof they have fallen themselves.

My heart is fixed, O God, my heart is fixed: I will sing and give praise.

Awake up, my glory, awake, psaltery and harp: I myself will awake early.

I will praise Thee, O LORD, among the people: I will sing unto Thee among the nations.

For Thy mercy is great unto the heavens: and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens: let Thy glory be above all the earth.

Psalm **61.** *Exaudi, Deus, deprecationem.*

HEAR my cry, O God: attend unto my prayer.

From the end of the earth will I cry unto Thee when my heart is overwhelmed: Lead me to the Rock that is higher than I.

For Thou hast been a shelter for me: and a strong tower from the enemy.

I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings.

For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear Thy Name.

Thou wilt prolong the king's life: and his years as many generations.

He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

So will I sing praise unto Thy Name for ever: that I may daily perform my vows.

Psalm **62.** *Nonne Deo subjecta.*

TRULY my soul waiteth upon God: from Him cometh my salvation.

He only is my Rock and my salvation: He is my defence, I shall not be greatly moved.

How long will ye imagine mischief against a man: ye shall be slain all of you, as a bowing wall shall ye be, and as a tottering fence.

They only consult to cast him down from his excellency: they delight in lies, they bless with their mouth, but they curse inwardly.

My soul, wait Thou only upon God: for my expectation is from Him.

He only is my Rock and my salvation: He is my defence, I shall not be moved.

In God is my salvation and my glory: the Rock of my strength, and my refuge, is in God.

Trust in Him at all times, ye people, pour out your heart before Him: God is a refuge for us.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

God hath spoken once, twice have I heard this: that power belongeth unto God.

Also unto Thee, O LORD, belongeth mercy: for Thou renderest to every man according to his work.

Psalm **65.** *Te decet hymnus, Deus.*

PRAISE waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed.

O Thou that hearest prayer: unto Thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

By terrible things in righteousness wilt Thou answer us, O God of our salvation: Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Which by His strength setteth fast the mountains: being girded with power.

Which stilleth the noise of the seas: the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at Thy tokens: Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water.

Thou preparest them corn: when Thou hast so provided for it.

Thou waterest the ridges thereof abundantly, Thou settlest the furrows thereof: Thou makest it soft with showers, Thou blessest the springing thereof.

Thou crownest the year with Thy goodness: and Thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks, the valleys also are covered over with corn: they shout for joy, they also sing.

Psalm **66.** *Jubilate Deo, omnis terra.*

MAKE a joyful noise unto God, all ye lands: sing forth the honor of His Name, make His praise glorious.

Say unto God, How terrible art Thou in Thy works:

through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

All the earth shall worship Thee, and shall sing unto Thee: they shall sing to Thy Name.

Come and see the works of God: He is terrible in His doing toward the children of men.

He turned the sea into dry land: they went through the flood on foot, there did we rejoice in Him.

He ruleth by His power for ever, His eyes behold the nations: let not the rebellious exalt themselves.

O bless our God, ye people: and make the voice of His praise to be heard.

Which holdeth our soul in life: and suffereth not our feet to be moved.

For Thou, O God, hast proved us: Thou hast tried us, as silver is tried.

Thou broughtest us into the net: Thou laidst affliction upon our loins.

Thou hast caused men to ride over our heads: we went through fire and through water, but Thou broughtest us out into a wealthy place.

I will go into Thy house with burnt offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.

I will offer unto Thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats.

Come and hear, all ye that fear God: and I will declare what He hath done for my soul.

I cried unto Him with my mouth: and He was extolled with my tongue.

If I regard iniquity in my heart: the LORD will not hear me.

But verily God hath heard me: He hath attended to the voice of my prayer.

Blessed be God which hath not turned away my prayer: nor His mercy from me.

Psalm **67.** *Deus misereatur nostri.*

GOD be merciful unto us, and bless us: and cause His face to shine upon us.

That Thy way may be known upon earth: Thy saving health among all nations.

Let the people praise Thee, O God: let all the people praise Thee.

O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise Thee, O God: let all the people praise Thee.

Then shall the earth yield her increase: and God, even our own God, shall bless us.

God shall bless us: and all the ends of the earth shall fear Him.

Psalm **68.** *Exurgat Deus.*

LET God arise, let His enemies be scattered: let them also that hate Him flee before Him.

As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad, let them rejoice before God: yea, let them exceedingly rejoice.

Sing unto God, sing praises unto His Name: extol Him that rideth upon the heavens by His Name JAH, and rejoice before Him.

A father of the fatherless, and a judge of the widows: is God in His holy habitation.

God setteth the solitary in families, He bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

O God, when Thou wentest forth before Thy people: when Thou didst march through the wilderness,

The earth shook, the heavens also dropped at the

presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, didst send a plentiful rain: whereby Thou didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein: Thou, O God, hast prepared of Thy goodness for the poor.

The LORD gave the word: great was the company of those that published it.

Kings of armies did flee apace: and she that tarried at home divided the spoil.

Though ye have lien among the pots, yet shall ye be as the wings of a dove: covered with silver, and her feathers with yellow gold.

When the Almighty scattered kings in it: it was white as snow in Salmon.

The hill of God is as the hill of Bashan: a high hill as the hill of Bashan.

Why leap ye, ye high hills? this is the hill which God desireth to dwell in: yea, the LORD will dwell in it for ever.

The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place.

Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men: yea, for the rebellious also, that the LORD God might dwell among them.

Blessed be the LORD, who daily loadeth us with benefits: even the God of our salvation.

II. *Deus noster, Deus.*

HE that is our God is the God of salvation: and unto GOD the Lord belong the issues from death.

But God shall wound the head of His enemies: and

the hairy scalp of such a one as goeth on still in his trespasses.

The LORD said, I will bring again from Bashan: I will bring my people again from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies: and the tongue of thy dogs in the same.

They have seen Thy goings, O God: even the goings of my God, my King, in the sanctuary.

The singers went before, the players on instruments followed after: among them were the damsels playing with timbrels.

Bless ye God in the congregations: even the Lord, from the fountain of Israel.

There is little Benjamin with their ruler, the princes of Judah and their council: the princes of Zebulun, and the princes of Naphtali.

Thy God hath commanded Thy strength: strengthen, O God, that which Thou hast wrought for us.

Because of Thy temple at Jerusalem: shall kings bring presents unto Thee.

Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter Thou the people that delight in war.

Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: O sing praises unto the LORD;

To Him that rideth upon the heavens of heavens, which were of old: lo, He doth send out His voice, and that a mighty voice.

Ascribe ye strength unto God, His excellency is over Israel: and His strength is in the clouds.

O God, Thou art terrible out of Thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God.

Psalm **69.** *Salvum me fac, Deus.*

SAVE me, O God: for the waters are come in unto my soul.

I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being my enemies wrongfully, are mighty.

I am become a stranger unto my brethren: and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up: and the reproaches of them that reproached Thee are fallen upon me.

When I wept, and chastened my soul with fasting: that was to my reproach.

I made sackcloth also my garment: and I became a proverb to them.

They that sit in the gate speak against me: and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O LORD, in an acceptable time: O God, in the multitude of Thy mercy hear me, in the truth of Thy salvation.

Deliver me out of the mire, and let me not sink: Let me be delivered from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy lovingkindness is good: turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant, for I am in trouble: hear me speedily.

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before Thee.

Reproach hath broken my heart: and I am full of heaviness.

And I looked for some to take pity, but there was none: and for comforters, but I found none.

They gave me also gall for my meat: and in my thirst they gave me vinegar to drink.

Pour out Thine indignation upon them: and let Thy wrathful anger take hold of them.

Let their habitation be desolate: and let none dwell in their tents.

For they persecute him whom Thou hast smitten: and they talk to the grief of those whom Thou hast wounded.

Add iniquity unto their iniquity: and let them not come into Thy righteousness.

Let them be blotted out of the book of the living: and not be written with the righteous.

But I am poor and sorrowful: let Thy salvation, O God, set me up on high.

I will praise the Name of God with a song: and will magnify Him with thanksgiving.

This also shall please the LORD: better than an ox or bullock that hath horns and hoofs.

The humble shall see this and be glad: and your heart shall live that seek God.

For the LORD heareth the poor: and despiseth not His prisoners.

Let the heaven and earth praise Him: the seas, and every thing that moveth therein.

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The seed also of His servants shall inherit it: and they that love His Name shall dwell therein.

Psalm 70. *Deus in adjutorium.*

MAKE haste, O God, to deliver me: make haste to help me, O LORD.

Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

Let them be turned back for a reward of their shame: that say, Aha, aha!

Let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually, Let God be magnified.

But I am poor and needy: make haste unto me, O God.

Thou art my help and my Deliverer: O LORD, make no tarrying.

Psalm 72. *Deus, judicium.*

GIVE the king Thy judgments, O God: and Thy righteousness unto the king's son.

He shall judge Thy people with righteousness: and Thy poor with judgment.

The mountains shall bring peace to the people: and the little hills, by righteousness.

He shall judge the poor of the people, He shall save the children of the needy: and shall break in pieces the oppressor.

They shall fear Thee as long as the sun and moon endure: throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In His days shall the righteous flourish: and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea: and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before Him: and His enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before Him: all nations shall serve Him.

For He shall deliver the needy when he crieth: the poor also, and him that hath no helper.

He shall spare the poor and needy; and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight.

And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually, and daily shall He be praised.

There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

His Name shall endure for ever, His Name shall be continued as long as the sun: and men shall be blessed in Him, all nations shall call Him blessed.

Blessed be the LORD God, the God of Israel: Who only doeth wondrous things.

And blessed be His glorious Name for ever: and let the whole earth be filled with His glory. Amen, and Amen.

Psalm 75. *Confitebimur tibi, Deus.*

UNTO Thee, O God, do we give thanks: unto Thee do we give thanks.

For that Thy Name is near: Thy wondrous works declare.

When I shall receive the congregation: I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.

I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn.

For promotion cometh neither from the east, nor from the west: nor from the south.

But God is the Judge: He putteth down one, and setteth up another.

For in the hand of the LORD there is a cup, and the wine is red: it is full of mixture, and He poureth out of the same.

But the dregs thereof: all the wicked of the earth shall wring them out, and drink them.

But I will declare forever: I will sing praise to the God of Jacob.

All the horns of the wicked also will I cut off: but the horns of the righteous shall be exalted.

Psalm **77.** *Voce mea ad Dominum clamavi.*

I CRIED unto God with my voice: even unto God with my voice, and He gave ear unto me.

In the day of my trouble I sought the LORD: my sore ran in the night, and ceased not, my soul refused to be comforted.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old: the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

Will the LORD cast off for ever: and will He be favorable no more?

Is His mercy clean gone for ever: doth His promise fail for evermore?

Hath God forgotten to be gracious: hath He in anger shut up His tender mercies?

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of the LORD: surely I will remember Thy wonders of old.

I will meditate also of all Thy work: and talk of Thy doings

Thy way, O God, is in the sanctuary: Who is so great a God as our God?

Thou art the God that doest wonders: Thou hast declared Thy strength among the people.

Thou hast with Thine arm redeemed Thy people: the sons of Jacob and Joseph.

The waters saw Thee, O God, the waters saw Thee, they were afraid: the depths also were troubled.

The clouds poured out water, the skies sent out a sound: Thine arrows also went abroad.

The voice of Thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and shook.

Thy way is in the sea, and Thy path in the great waters: and Thy footsteps are not known.

Thou leddest Thy people like a flock: by the hand of Moses and Aaron.

Psalm 82. *Deus stetit in synagoga.*

GOD standeth in the congregation of the mighty: He judgeth among the gods.

How long will ye judge unjustly: and accept the persons of the wicked?

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand, they walk on in darkness: all the foundations of the earth are out of course.

I have said, Ye are gods: and all of ye are children of the Most High.

But ye shall die like men: and fall like one of the princes.

Arise, O God, judge the earth: for Thou shalt inherit all nations.

Psalm 84. *Quam dilecta tabernacula.*

HOW amiable are Thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: My heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young: even Thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house: they will be still praising Thee.

Blessed is the man whose strength is in Thee: in whose heart are the ways of them.

Who passing through the valley of Baca make it a well: the rain also filleth the pools.

They go from strength to strength: every one of them in Zion appeareth before God.

O LORD God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God our Shield: and look upon the face of Thine Anointed.

For a day in Thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the LORD God is a Sun and Shield: the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly: O LORD of hosts, blessed is the man that trusteth in Thee.

Psalm 85. *Benedixisti, Domine.*

LORD, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sin.

Thou hast taken away all Thy wrath: Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation: and cause Thine anger toward us to cease.

Wilt Thou be angry with us for ever: wilt Thou draw out Thine anger to all generations?

Wilt Thou not revive us again: that Thy people may rejoice in Thee?

Shew us Thy mercy, O LORD: and grant us Thy salvation.

I will hear what God the LORD will speak: for He will speak peace unto His people, and to His saints, but let them not turn again to folly.

Surely His salvation is nigh them that fear Him: that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth: and righteousness shall look down from heaven.

Yea, the LORD shall give that which is good: and our land shall yield her increase.

Righteousness shall go before Him: and shall set us in the way of His steps.

Psalm 86. *Inclina, Domine.*

BOW down Thine ear, O LORD, hear me: for I am poor and needy.

Preserve my soul, for I am holy: O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O LORD: for I cry unto Thee daily.

Rejoice the soul of Thy servant: for unto Thee, O LORD, do I lift up my soul.

For Thou, LORD, art good, and ready to forgive: and plenteous in mercy unto all them that call upon Thee.

Give ear, O LORD, unto my prayer: and attend to the voice of my supplications.

In the day of my trouble will I call upon Thee: for Thou wilt answer me.

Among the gods there is none like unto Thee, O LORD: neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O LORD: and shall glorify Thy Name.

For Thou art great, and doest wondrous things: Thou art God alone.

Teach me Thy way, O LORD: I will walk in Thy truth: unite my heart to fear Thy Name.

I will praise Thee, O LORD my God, with all my heart: and I will glorify Thy Name evermore.

For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell.

O God, the proud are risen against me: and the assemblies of violent men have sought after my soul, and have not set Thee before them.

But Thou, O LORD, art a God full of compassion, and gracious: longsuffering and plenteous in mercy and truth.

O turn unto me, and have mercy upon me: give Thy strength unto Thy servant, and save the son of Thine handmaid.

Shew me a token for good; that they which hate me may see it, and be ashamed: because Thou, LORD, hast holpen me, and comforted me.

Psalm 87. *Fundamenta ejus.*

HIS foundation: is in the holy mountains.

The LORD loveth the gates of Zion: more than all the dwellings of Jacob.

Glorious things are spoken of Thee: O city of God.

I will make mention of Rahab and Babylon: to them that know me.

Behold Philistia, and Tyre, with Ethiopia: this man was born there.

And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her.

The LORD shall count, when He writeth up the people: that this man was born there.

As well the singers as the players on instruments shall be there: all my springs are in Thee.

Psalm 89. *Misericordias Domini.*

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known Thy faithfulness to all generations.

For I have said, Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the very heavens.

I have made a covenant with my chosen: I have sworn unto David My servant.

Thy seed will I establish for ever: and build up Thy throne to all generations.

And the heavens shall praise Thy wonders, O LORD: Thy faithfulness also in the congregation of the saints.

For who in the heaven can be compared unto the LORD: who among the sons of the mighty can be likened unto the LORD?

God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about Him.

O LORD God of hosts, who is a strong LORD like unto Thee: or to Thy faithfulness round about Thee?

Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them.

Thou hast broken Rahab in pieces, as one that is slain: Thou hast scattered Thine enemies with Thy strong arm.

The heavens are Thine, the earth also is Thine: as for the world and the fullness thereof, Thou hast founded them.

The north and the south Thou hast created them: Tabor and Hermon shall rejoice in Thy Name.

Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand.

Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face.

Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of Thy countenance.

In Thy Name shall they rejoice all the day: and in Thy righteousness shall they be exalted.

For Thou art the glory of their strength: and in Thy favor our horn shall be exalted.

For the LORD is our defence: and the Holy One of Israel is our King.

II. *Tunc locutus es in visione.*

THEN Thou spakest in vision to Thy Holy One, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

I have found David My servant: with My holy oil have I anointed him.

With whom my hand shall be established: Mine arm also shall strengthen him.

The enemy shall not exact upon him: nor the son of wickedness afflict him.

And I will beat down his foes before his face: and plague them that hate him.

But My faithfulness and My mercy shall be with him: and in My Name shall his horn be exalted.

I will set his hand also in the sea: and his right hand in the rivers.

He shall cry unto Me, Thou art my Father: my God, and the Rock of my salvation.

Also I will make him my firstborn: higher than the kings of the earth.

My mercy will I keep for him for evermore: and My covenant shall stand fast with him.

His seed also will I make to endure for ever: and his throne as the days of heaven.

If his children forsake My law: and walk not in My judgments,

If they break My statutes, and keep not My commandments: then will I visit their transgression with the rod and their iniquity with stripes.

Nevertheless My lovingkindness will I not utterly take from him: nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of My lips: once have I sworn by My holiness that I will not lie unto David.

His seed shall endure for ever: and his throne as the sun before Me.

It shall be established for ever as the moon: and as a faithful witness in heaven.

But Thou hast cast off and abhorred: Thou hast been wroth with Thine anointed.

Thou hast made void the covenant of Thy servant: Thou hast profaned his crown by casting it to the ground.

Thou hast broken down all his hedges: Thou hast brought his strong holds to ruin.

All that pass by the way spoil him: he is a reproach to his neighbors.

Thou hast set up the right hand of his adversaries: Thou hast made all his enemies to rejoice.

Thou hast also turned the edge of his sword: and hast not made him to stand in the battle.

Thou hast made his glory to cease: and cast his throne down to the ground.

The days of his youth hast Thou shortened: Thou hast covered him with shame.

How long, LORD? wilt Thou hide Thyself for ever: shall Thy wrath burn like fire?

Remember how short my time is: wherefore hast Thou made all men in vain?

What man is he that liveth, and shall not see death: shall he deliver his soul from the hand of the grave?

LORD, where are Thy former lovingkindnesses: which Thou swarest unto David in Thy truth?

Remember, LORD, the reproach of Thy servants: how I do bear in my bosom the reproach of all the mighty people,

Wherewith Thine enemies have reproached, O LORD, wherewith they have reproached the footsteps of Thine anointed: blessed be the LORD for evermore. Amen, and Amen.

Psalm **90.** *Domine, refugium.*

LORD, Thou hast been our dwelling place: in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world: even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction: and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past: and as a watch in the night.

Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth and groweth up: in the evening it is cut down, and withereth.

For we are consumed by Thine anger: and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee: our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten, and if by reason of strength they be fourscore years: yet is their strength labor and sorrow, for it is soon cut off, and we fly away.

Who knoweth the power of Thine anger: even according to Thy fear, so is Thy wrath.

So teach us to number our days: that we may apply our hearts unto wisdom.

Return, O LORD, how long: and let it repent Thee concerning Thy servants.

O satisfy us early with Thy mercy: that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us: and the years wherein we have seen evil.

Let Thy work appear unto Thy servants: and Thy glory unto their children.

And let the beauty of the LORD our God be upon us: and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it.

Psalm 91. *Qui habitat.*

HE that dwelleth in the secret place of the Most High: shall abide under the shadow of the Almighty.

I will say of the LORD, He is my Refuge and my Fortress: my God in Him will I trust.

Surely He shall deliver thee from the snare of the fowler: and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Only with thine eyes shalt thou behold: and see the reward of the wicked.

Because thou hast made the LORD, which is my Refuge: even the Most High, thy habitation;

There shall no evil befall thee: neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee: to keep thee in all thy ways.

They shall bear thee up in their hands: lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, therefore will

I deliver him: I will set him on high, because he hath known My Name.

He shall call upon Me, and I will answer him: I will be with him in trouble, I will deliver him, and honor him.

With long life will I satisfy him: and show him My salvation.

Psalm 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the LORD: and to sing praises unto Thy Name, O Most High,

To show forth Thy lovingkindness in the morning: and Thy faithfulness every night,

Upon an instrument of ten strings, and upon the psaltery: upon the harp with a solemn sound.

For Thou, LORD, hast made me glad through Thy work: I will triumph in the works of Thy hands.

O LORD, how great are Thy works: and Thy thoughts are very deep.

A brutish man knoweth not: neither doth a fool understand this.

When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroyed for ever, but Thou, LORD, art most high for evermore.

For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish: all the workers of iniquity shall be scattered.

But my horn shalt Thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

Mine eye also shall see my desire on mine enemies: and mine ears shall hear my desire of the wicked that rise up against me.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Those that be planted in the house of the LORD: shall flourish in the courts of our God.

They shall still bring forth fruit in old age: they shall be fat and flourishing;

To show that the LORD is upright, He is my Rock: and there is no unrighteousness in Him.

Psalm 93. *Dominus regnavit.*

THE LORD reigneth, He is clothed with majesty: the LORD is clothed with strength, wherewith He hath girded Himself.

The world also is stablished: that it cannot be moved.

Thy throne is established of old: Thou art from everlasting.

The floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

The LORD on high is mightier than the noise of many waters: yea, than the mighty waves of the sea.

Thy testimonies are very sure: holiness becometh Thine house, O LORD, for ever.

Psalm 95. *Venite, exultemus.*

O COME, let us sing unto the LORD: let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving: and make a joyful noise unto Him with psalms.

For the LORD is a great God: and a great King above all gods.

In His hand are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the LORD our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

To-day if ye will hear His voice, harden not your heart: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted Me: proved Me, and saw My work.

Forty years long was I grieved with this generation, and said: It is a people that do err in their heart, and they have not known My ways;

Unto whom I sware in My wrath: that they should not enter into My rest.

Psalm **96.** *Cantate Domino.*

O SING unto the LORD a new song: sing unto the LORD, all the earth.

Sing unto the LORD, bless His Name: show forth His salvation from day to day.

Declare His glory among the heathen: His wonders among all people.

For the LORD is great, and greatly to be praised: He is to be feared above all gods.

For all the gods of the nations are idols: but the LORD made the heavens.

Honor and majesty are before Him: strength and beauty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people: give unto the LORD glory and strength.

Give unto the LORD the glory due unto His Name: bring an offering, and come into His courts.

O worship the LORD in the beauty of holiness: fear before Him all the earth.

Say among the heathen that the LORD reigneth, the world also shall be established that it shall not be moved: He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the LORD.

For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

Psalm 97. *Dominus regnavit.*

THE LORD reigneth, let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne.

A fire goeth before Him: and burneth up His enemies round about.

His lightnings enlightened the world: the earth saw and trembled.

The hills melted like wax at the presence of the LORD: at the presence of the LORD of the whole earth.

The heavens declare His righteousness: and all the people see His glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods.

Zion heard, and was glad: and the daughters of Judah rejoiced because of Thy judgments, O LORD.

For Thou, LORD, art high above all the earth: Thou art exalted far above all gods.

Ye that love the LORD, hate evil: He preserveth the souls of His saints, He delivereth them out of the hand of the wicked.

Light is sown for the righteous: and gladness for the upright in heart.

Rejoice in the LORD, ye righteous: and give thanks at the remembrance of His holiness.

Psalm 98. *Cantate Domino.*

O SING unto the LORD a new song: for He hath done marvellous things.

His right hand, and His holy arm: hath gotten Him the victory.

The LORD hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the LORD with the harp: with the harp, and the voice of a psalm.

With trumpets and sound of cornet: make a joyful noise before the LORD, the King.

Let the sea roar, and the fulness thereof: the world, and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD: for He cometh to judge the earth.

With righteousness shall He judge the world: and the people with equity.

Psalm 100. *Jubilate Deo.*

MAKE a joyful noise unto the LORD, all ye lands: serve the LORD with gladness, come before His presence with singing.

Know ye that the LORD He is God: it is He that hath made us, and not we ourselves, we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His Name.

For the LORD is good, His mercy is everlasting: and His truth endureth to all generations.

Psalm 103. *Benedic, anima mea.*

BLESS the LORD, O my soul: and all that is within me, bless His holy Name.

Bless the LORD, O my soul: and forget not all His benefits;

Who forgiveth all thine iniquities: Who healeth all thy diseases;

Who redeemeth thy life from destruction: Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's.

The LORD executeth righteousness and judgment: for all that are oppressed.

He made known His ways unto Moses: His acts unto the children of Israel.

The Lord is merciful and gracious: slow to anger, and plenteous in mercy.

He will not always chide: neither will He keep His anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our iniquities.

For as the heaven is high above the earth: so great is His mercy toward them that fear Him.

As far as the east is from the west: so far hath He removed our transgressions from us.

Like as a father pitieth his children: so the LORD pitieth them that fear Him.

For He knoweth our frame: He remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting to everlasting upon them that fear Him: and His righteousness unto children's children;

To such as keep His covenant: and to those that remember His commandments to do them.

The LORD hath prepared His throne in the heavens: and His kingdom ruleth over all.

Bless the LORD, ye His angels, that excel in strength: that do His commandments, hearkening unto the voice of His Word.

Bless ye the LORD, all ye His hosts: ye ministers of His, that do His pleasure.

Bless the LORD, all His works in all places of His dominion: bless the LORD, O my soul.

Psalm 104. *Benedic, anima mea.*

BLESS the LORD, O my soul: O LORD my God, Thou art very great, Thou art clothed with honor and majesty;

Who coverest Thyself with light as with a garment: Who stretchest out the heavens like a curtain;

Who layeth the beams of His chambers in the waters: Who maketh the clouds His chariot, Who walketh upon the wings of the wind;

Who maketh His angels spirits: His ministers a flaming fire;

Who laid the foundations of the earth: that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At Thy rebuke they fled: at the voice of Thy thunder they hasted away.

They go up by the mountains, they go down by the valleys: unto the place which Thou hast founded for them.

Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

He sendeth the springs into the valleys: which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation: which sing among the branches.

He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle: and herb for the service of man;

That He may bring forth food out of the earth, and wine that maketh glad the heart of man: and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the LORD are full of sap: the cedars of Lebanon, which He hath planted;

Where the birds make their nests: as for the stork, the fir trees are her house.

The high hills are a refuge for the wild goats: and the rocks for the conies.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

The young lions roar after their prey: and seek their meat from God.

The sun ariseth, they gather themselves together: and lay them down in their dens.

Man goeth forth unto his work and to his labor: until the evening.

O LORD, how manifold are Thy works: in wisdom

hast Thou made them all, the earth is full of Thy riches.

So is this great and wide sea: wherein are things creeping innumerable, both small and great beasts.

There go the ships, there is that leviathan: whom Thou hast made to play therein.

These wait all upon Thee: that Thou mayest give them their meat in due season.

That Thou givest them they gather: Thou openest Thine hand, they are filled with good.

Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust.

Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth.

The glory of the LORD shall endure for ever: the LORD shall rejoice in His works.

He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke.

I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

My meditation of Him shall be sweet: I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be no more: bless Thou the LORD, O my soul. Praise ye the LORD.

Psalm 110. *Dixit Dominus.*

THE LORD said unto my Lord: Sit Thou at My right hand, until I make Thine enemies Thy footstool.

The LORD shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies.

Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth.

The LORD hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek.

The Lord at Thy right hand: shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with the dead bodies: He shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall He lift up the head.

Psalm 111. *Confitebor tibi.*

PRAISE ye the LORD. I will praise the LORD with my whole heart: in the assembly of the upright, and in the congregation.

The works of the LORD are great: sought out of all them that have pleasure therein.

His work is honorable and glorious: and His righteousness endureth for ever.

He hath made His wonderful works to be remembered: the LORD is gracious and full of compassion.

He hath given meat unto them that fear Him: He will ever be mindful of His covenant.

He hath shewed His people the power of His works: that He may give them the heritage of the heathen.

The works of His hands are verity and judgment: all His commandments are sure.

They stand fast for ever and ever: and are done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever, holy and reverend is His Name.

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do His commandments, His praise endureth for ever.

Psalm **113.** *Laudate, puert.*

PRAISE ye the LORD. Praise, O ye servants of the LORD: praise the Name of the LORD.

Blessed be the Name of the LORD: from this time forth and for evermore.

From the rising of the sun unto the going down of the same: the LORD's Name is to be praised.

The LORD is high above all nations: and His glory above the heavens.

Who is like unto the LORD our God, Who dwelleth on high: Who humbleth himself to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust: and lifteth the needy out of the dunghill;

That He may set him with princes: even with the princes of His people.

He maketh the barren woman to keep house: and to be a joyful mother of children. Praise ye the LORD.

Psalm **114.** *In exitu Israel.*

WHEN Israel went out of Egypt: the house of Jacob from a people of strange language;

Judah was His sanctuary: and Israel His dominion.

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams: and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest: thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams: and ye little hills, like lambs?

Tremble, thou earth, at the presence of the LORD: at the presence of the God of Jacob;

Which turned the rock into a standing water: the flint into a fountain of waters.

Psalm **115.** *Non nobis, Domine.*

NOT unto us, O LORD, not unto us, but unto Thy Name give glory: for Thy mercy, and for Thy truth's sake.

Wherefore should the heathen say: Where is now their God?

But our God is in the heavens: He hath done whatsoever He hath pleased.

Their idols are silver and gold: the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not;

They have ears, but they hear not: noses have they, but they smell not;

They have hands, but they handle not, feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them: so is every one that trusteth in them.

O Israel, trust thou in the LORD: He is their help and their shield.

O house of Aaron, trust in the LORD: He is their help and their shield.

Ye that fear the LORD, trust in the LORD: He is their help and their shield.

The LORD hath been mindful of us, He will bless us He will bless the house of Israel, He will bless the house of Aaron.

He will bless them that fear the LORD: both small and great.

The LORD shall increase you more and more: you and your children.

Ye are blessed of the LORD: which made heaven and earth.

The heaven, even the heavens, are the LORD'S: but the earth hath He given to the children of men.

The dead praise not the LORD: neither any that go down into silence.

But we will bless the LORD: from this time forth and for evermore. Praise the LORD.

Psalm 116. *Dilexi, quoniam.*

I LOVE the LORD: because He hath heard my voice and my supplications.

Because He hath inclined His ear unto me: therefore will I call upon Him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Then called I upon the Name of the LORD: O LORD, I beseech Thee, deliver my soul.

Gracious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: I was brought low, and He helped me.

Return unto thy rest, O my soul: for the LORD hath dealt bountifully with thee.

For Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the LORD: in the land of the living.

I believed, therefore have I spoken, I was greatly afflicted: I said in my haste, All men are liars.

What shall I render unto the LORD: for all His benefits toward me?

I will take the cup of salvation: and call upon the Name of the LORD.

I will pay my vows unto the LORD now: in the presence of all His people.

Precious in the sight of the LORD: is the death of His saints.

O LORD, truly I am Thy servant: I am Thy ser-

vant, and the son of Thine handmaid, Thou hast loosed my bonds.

I will offer to Thee the sacrifice of thanksgiving: and will call upon the Name of the LORD.

I will pay my vows unto the LORD now in the presence of all His people: in the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Psalm 117. *Laudate Dominum.*

O PRAISE the LORD, all ye nations: praise Him, all ye people.

For His merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Psalm 118. *Confitemini Domino.*

O GIVE thanks unto the LORD, for He is good: because His mercy endureth for ever.

Let Israel now say: that His mercy endureth forever.

Let the house of Aaron now say: that His mercy endureth for ever.

Let them now that fear the LORD say: that His mercy endureth for ever.

I called upon the LORD in distress: the LORD answered me, and set me in a large place.

The LORD is on my side, I will not fear: what can man do unto me?

The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the LORD: than to put confidence in man.

It is better to trust in the LORD: than to put confidence in princes.

All nations compassed me about: but in the Name of the LORD will I destroy them.

They compassed me about, yea, they compassed me about: but in the Name of the LORD I will destroy them.

They compassed me about like bees, they are quenched as the fire of thorns: for in the Name of the LORD I will destroy them.

Thou hast thrust sore at me that I might fall: but the LORD helped me.

The LORD is my strength and song: and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

I shall not die, but live: and declare the works of the LORD.

The LORD hath chastened me sore: but He hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the LORD.

This gate of the LORD: into which the righteous shall enter.

I will praise Thee, for Thou hast heard me: and art become my salvation.

The stone which the builders refused: is become the head stone of the corner.

This is the LORD's doing: it is marvellous in our eyes.

This is the day which the LORD hath made: we will rejoice and be glad in it.

Save now, I beseech Thee, O LORD: O LORD, I beseech Thee, send now prosperity.

Blessed be He that cometh in the Name of the LORD: we have blessed you out of the house of the LORD.

God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise Thee: Thou art my God, I will exalt Thee.

O give thanks unto the LORD, for He is good: for His mercy endureth forever.

Psalm 119. *Beati immaculati.*

BLESSED are the undefiled in the way: who walk in the law of the LORD.

Blessed are they that keep His testimonies: and that seek Him with the whole heart.

They also do no iniquity: they walk in His ways.

Thou hast commanded us: to keep Thy precepts diligently.

O that my ways were directed: to keep Thy statutes!

Then shall I not be ashamed: when I have respect unto all Thy commandments.

I will praise Thee with uprightness of heart: when I shall have learned Thy righteous judgments.

I will keep Thy statutes: O forsake me not utterly.

II. *In quo corrigit.*

WHEREWITHAL shall a young man cleanse his way: by taking heed thereto according to Thy Word.

With my whole heart have I sought Thee: O let me not wander from Thy commandments.

Thy Word have I hid in mine heart: that I might not sin against Thee.

Blessed art Thou, O LORD: teach me Thy statutes.

With my lips have I declared: all the judgments of Thy mouth.

I have rejoiced in the way of Thy testimonies, as much as in all riches.

I will meditate in Thy precepts: and have respect unto Thy ways.

I will delight myself in Thy statutes: I will not forget Thy Word.

III. *Retribue servo tuo.*

DEAL bountifully with Thy servant: that I may live, and keep Thy Word.

Open Thou mine eyes: that I may behold wondrous things out of Thy law.

I am a stranger in the earth: hide not Thy commandments from me.

My soul breaketh for the longing: that it hath unto Thy judgments at all times.

Thou hast rebuked the proud that are cursed: which do err from Thy commandments.

Remove from me reproach and contempt: for I have kept Thy testimonies.

Princes also did sit and speak against me: but Thy servant did meditate in Thy statutes.

Thy testimonies also are my delight: and my counsellors.

IV. *Adhæsit pavimento.*

MY soul cleaveth unto the dust: quicken Thou me according to Thy Word.

I have declared my ways, and Thou heardest me: teach me Thy statutes.

Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works.

My soul melteth for heaviness: strengthen Thou me according unto Thy Word.

Remove from me the way of lying: and grant me Thy law graciously.

I have chosen the way of truth: Thy judgments have I laid before me.

I have stuck unto Thy testimonies: O LORD, put me not to shame.

I will run the way of Thy commandments: when Thou shalt enlarge my heart.

V. *Legem pone.*

TEACH me, O LORD, the way of Thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: yea, I shall observe it with my whole heart.

Make me to go in the path of Thy commandments: for therein do I delight.

Incline my heart unto Thy testimonies: and not to covetousness.

Turn away mine eyes from beholding vanity: and quicken Thou me in Thy way.

Stablish Thy Word unto Thy servant: who is devoted to Thy fear.

Turn away my reproach which I fear: for Thy judgments are good.

Behold, I have longed after Thy precepts; quicken me in Thy righteousness.

VI. *Et veniat super me.*

LET Thy mercies come also unto me, O LORD: even Thy salvation according to Thy Word.

So shall I have wherewith to answer him that reproacheth me: for I trust in Thy Word.

And take not the word of truth utterly out of my mouth: for I have hoped in Thy judgments.

So shall I keep Thy law continually; for ever and ever.

And I will walk at liberty; for I seek Thy precepts.

I will speak of Thy testimonies also before kings: and will not be ashamed.

And I will delight myself in Thy commandments: which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved: and I will meditate in Thy statutes.

VII. *Memor esto verbi tui.*

REMEMBER the word unto Thy servant: upon which Thou hast caused me to hope.

This is my comfort in my affliction: for Thy Word hath quickened me.

The proud have had me greatly in derision: yet have I not declined from Thy law.

I remember Thy judgments of old, O LORD: and have comforted myself.

Horror hath taken hold upon me: because of the wicked that forsake Thy law.

Thy statutes have been my songs: in the house of my pilgrimage.

I have remembered Thy Name, O LORD, in the night: and have kept Thy law.

This I had: because I kept Thy precepts.

VIII. *Portio mea, Domine.*

THOU art my portion, O LORD: I have said that I would keep Thy words.

I entreat Thy favor with my whole heart: be merciful unto me according to Thy Word.

I thought on my ways: and turned my feet unto Thy testimonies.

I made haste: and delayed not to keep Thy commandments.

The bands of the wicked have robbed me: but I have not forgotten Thy law.

At midnight I will rise to give thanks unto Thee: because of Thy righteous judgments.

I am a companion of all them that fear Thee: and of them that keep Thy precepts.

The earth, O LORD, is full of Thy mercy: teach me Thy statutes.

IX. *Bonitatem fecisti.*

THOU hast dealt well with Thy servants: O LORD, according unto Thy Word.

Teach me good judgment and knowledge: for I have believed Thy commandments.

Before I was afflicted I went astray: but now have I kept Thy Word.

Thou art good, and doest good: teach me Thy statutes.

The proud have forged a lie against me: but I will keep Thy precepts with my whole heart.

Their heart is as fat as grease: but I delight in Thy law.

It is good for me that I have been afflicted: that I might learn Thy statutes.

The law of Thy mouth is better unto me: than thousands of gold and silver.

X. *Manus tuæ fecerunt me.*

THY hands have made me and fashioned me: give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me: because I have hoped in Thy Word.

I know, O LORD, that Thy judgments are right: and that Thou in faithfulness hast afflicted me.

Let, I pray Thee, Thy merciful kindness be for my comfort: according to Thy Word unto Thy servant.

Let Thy tender mercies come unto me, that I may live: for Thy law is my delight.

Let the proud be ashamed, for they dealt perversely with me without a cause: but I will meditate in Thy precepts.

Let those that fear Thee turn unto me: and those that have known Thy testimonies.

Let my heart be sound in Thy statutes: that I be not ashamed.

XI. *Defecit anima mea.*

MY soul fainteth for Thy salvation: but I hope in Thy Word.

Mine eyes fail for Thy Word: saying, When wilt Thou comfort me?

For I am become like a bottle in the smoke: yet do I not forget Thy statutes.

How many are the days of Thy servant: when wilt Thou execute judgment on them that persecute me?

The proud have digged pits for me: which are not after Thy law.

All Thy commandments are faithful: they persecute me wrongfully, help Thou me.

They had almost consumed me upon earth: but I forsook not Thy precepts.

Quicken me after Thy lovingkindness: so shall I keep the testimony of Thy mouth.

XII. *In æternum, Domine.*

FOR ever, O LORD: Thy Word is settled in heaven.

Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth.

They continue this day according to Thine ordinances: for all are Thy servants.

Unless Thy law had been my delights: I should then have perished in mine affliction.

I will never forget Thy precepts: for with them Thou hast quickened me.

I am Thine, save me: for I have sought Thy precepts.

The wicked have waited for me to destroy me: but I will consider Thy testimonies.

I have seen an end of all perfection: but Thy commandment is exceeding broad.

XIII. *Quomodo dilexi.*

O HOW love I Thy law: it is my meditation all the day.

Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for Thy testimonies are my meditation.

I understand more than the ancients: because I keep Thy precepts.

I have refrained my feet from every evil way: that I might keep Thy Word.

I have not departed from Thy judgments: for Thou hast taught me.

How sweet are Thy words unto my taste: yea, sweeter than honey to my mouth!

Through Thy precepts I get understanding: therefore I hate every false way.

XIV. *Lucerna pedibus meis.*

THY Word is a lamp unto my feet: and a light unto my path.

I have sworn, and I will perform it: that I will keep Thy righteous judgments.

I am afflicted very much: quicken me, O LORD, according unto Thy Word.

Accept, I beseech Thee, the freewill offerings of my mouth, O LORD: and teach me Thy judgments.

My soul is continually in my hand: yet do I not forget Thy law.

The wicked have laid a snare for me: yet I erred not from Thy precepts.

Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

I have inclined mine heart to perform Thy statutes alway: even unto the end.

XV. *Iniquos odio habui.*

I HATE vain thoughts: but Thy law do I love.

Thou art my hiding place and my shield: I hope in Thy Word.

Depart from me, ye evil-doers: for I will keep the commandments of my God.

Uphold me according unto Thy Word, that I may live: and let me not be ashamed of my hope.

Hold Thou me up, and I shall be safe: and I will have respect unto Thy statutes continually.

Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood.

Thou puttest away all the wicked of the earth like dross: therefore I love Thy testimonies.

My flesh trembleth for fear of Thee: and I am afraid of Thy judgments.

XVI. *Feci judicium.*

I HAVE done judgment and justice: leave me not to mine oppressors.

Be surety for Thy servant for good: let not the proud oppress me.

Mine eyes fail for Thy salvation: and for the word of Thy righteousness.

Deal with Thy servant according unto Thy mercy: and teach me Thy statutes.

I am Thy servant, give me understanding: that I may know Thy testimonies.

It is time for Thee, LORD, to work: for they have made void Thy law.

Therefore I love Thy commandments above gold: yea, above fine gold.

Therefore I esteem all Thy precepts concerning all things to be right: and I hate every false way.

XVII. *Mirabilia testimonia tua.*

THY testimonies are wonderful: therefore doth my soul keep them.

The entrance of Thy words giveth light: it giveth understanding unto the simple.

I opened my mouth, and panted: for I longed for Thy commandments.

Look Thou upon me, and be merciful unto me: as Thou usest to do unto those that love Thy Name.

Order my steps in Thy Word: and let not any iniquity have dominion over me.

Deliver me from the oppression of man: so will I keep Thy precepts.

Make Thy face to shine upon Thy servant: and teach me Thy statutes.

Rivers of waters run down mine eyes: because they keep not Thy law.

XVIII. *Justus es, Domine.*

RIGHTEOUS art Thou, O LORD: and upright are Thy judgments.

Thy testimonies that Thou hast commanded: are righteous and very faithful.

My zeal hath consumed me: because mine enemies have forgotten Thy words.

Thy Word is very pure: therefore Thy servant loveth it.

I am small and despised: yet do I not forget Thy precepts.

Thy righteousness is an everlasting righteousness: and Thy law is the truth.

Trouble and anguish have taken hold on me: yet Thy commandments are my delights.

The righteousness of Thy testimonies is everlasting: give me understanding, and I shall live.

XIX. *Clamavi in toto corde meo.*

I CRIED with my whole heart: hear me, O LORD, I will keep Thy statutes.

I cried unto Thee: save me, and I shall keep Thy testimonies.

I prevented the dawning of the morning, and cried: I hoped in Thy Word.

Mine eyes prevent the night watches: that I might meditate in Thy Word.

Hear my voice according unto Thy lovingkindness: O LORD, quicken me according to Thy judgment.

They draw nigh that follow after mischief: they are far from Thy law.

Thou art near, O LORD: and all Thy commandments are truth.

Concerning Thy testimonies, I have known of old: that Thou hast founded them forever.

XX. *Vide humilitatem.*

CONSIDER mine affliction, and deliver me: for I do not forget Thy law.

Plead my cause, and deliver me: quicken me according to Thy Word.

Salvation is far from the wicked: for they seek not Thy statutes.

Great are Thy tender mercies, O LORD: quicken me according to Thy judgments.

Many are my persecutors and mine enemies: yet do I not decline from Thy testimonies.

I beheld the transgressors, and was grieved: because they kept not Thy Word.

Consider how I love Thy precepts: quicken me, O LORD, according to Thy lovingkindness.

Thy Word is true from the beginning: and every one of Thy righteous judgments endureth for ever.

XXI. *Principes persecuti sunt.*

PRINCES have persecuted me without a cause: but my heart standeth in awe of Thy Word.

I rejoice at Thy Word: as one that findeth great spoil.

I hate and abhor lying: but Thy law do I love.

Seven times a day do I praise Thee: because of Thy righteous judgments.

Great peace have they which love Thy law: and nothing shall offend them.

LORD, I have hoped for Thy salvation: and done Thy commandments.

My soul hath kept Thy testimonies: and I love them exceedingly.

I have kept Thy precepts and Thy testimonies: for all my ways are before Thee.

XXII. *Appropinquet deprecatio.*

LET my cry come near before Thee, O LORD: give me understanding according to Thy Word.

Let my supplication come before Thee: deliver me according to Thy Word.

My lips shall utter praise: when Thou hast taught me Thy statutes.

My tongue shall speak of Thy Word: for all Thy commandments are righteousness.

Let Thine hand help me: for I have chosen Thy precepts.

I have longed for Thy salvation, O LORD: and Thy law is my delight.

Let my soul live, and it shall praise Thee: and let Thy judgments help me.

I have gone astray like a lost sheep: seek Thy servant, for I do not forget Thy commandments.

Psalm **121.** *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh from the LORD: Which made heaven and earth.

He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

Behold, He that keepeth Israel: shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day: nor the moon by night.

The LORD shall preserve thee from all evil: He shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in: from this time forth, and even for evermore.

Psalm **122.** *Lætatus sum.*

I WAS glad when they said unto me: Let us go into the house of the LORD.

Our feet shall stand within Thy gates: O Jerusalem.

Jerusalem is builded: as a city that is compact together;

Whither the tribes go up, the tribes of the LORD: unto the testimony of Israel, to give thanks unto the Name of the LORD.

For there are set thrones of judgment: the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love Thee.

Peace be within Thy walls: and prosperity within Thy palaces.

For my brethren and companions' sakes: I will now say, Peace be within Thee.

Because of the house of the LORD our God: I will seek Thy good.

Psalm **124.** *Nisi quia Dominus.*

IF it had not been the LORD Who was on our side: now may Israel say;

If it had not been the LORD Who was on our side: when men rose up against us;

Then they had swallowed us up quick: when their wrath was kindled against us.

Then the waters had overwhelmed us: the stream had gone over our soul.

Then the proud waters: had gone over our soul.

Blessed be the LORD: Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the Name of the LORD: Who made heaven and earth.

Psalm **125.** *Qui confidunt.*

THEY that trust in the LORD shall be as mount Zion: which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem: so the LORD is round about His people from henceforth even for ever.

For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

Do good, O LORD, unto those that be good: and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways: the LORD shall lead them forth with the workers of iniquity, but peace shall be upon Israel.

Psalm **126.** *In convertendo.*

WHEN the LORD turned again the captivity of Zion: we were like them that dream.

Then was our mouth filled with laughter: and our tongue with singing.

Then said they among the heathen: The LORD hath done great things for them.

The LORD hath done great things for us: whereof we are glad.

Turn again our captivity, O LORD: as the streams in the south.

They that sow in tears: shall reap in joy.

He that goeth forth and weepeth, bearing precious seed: shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalm **130.** *De profundis.*

OUT of the depths: have I cried unto Thee, O LORD. LORD, hear my voice: let Thine ears be attentive to the voice of my supplications.

If Thou, LORD, shouldest mark iniquities: O LORD, who shall stand?

But there is forgiveness with Thee: that Thou mayest be feared.

I wait for the LORD, my soul doth wait, and in His Word do I hope.

My soul waiteth for the LORD more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Psalm 132. *Memento, Domine.*

LORD, remember David: and all his afflictions;

How he sware unto the LORD: and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house: nor go up into my bed;

I will not give sleep to mine eyes: or slumber to mine eyelids,

Until I find out a place for the LORD: an habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into His tabernacles: we will worship at His footstool.

Arise, O LORD, into Thy rest: Thou, and the ark of Thy strength.

Let Thy priests be clothed with righteousness: and let Thy saints shout for joy.

For Thy servant David's sake: turn not away the face of Thine anointed.

The LORD hath sworn in truth unto David: He will not turn from it;

Of the fruit of thy body: will I set upon thy throne.

If thy children will keep My covenant and My testimony that I shall teach them: their children shall also sit upon thy throne for evermore.

For the LORD hath chosen Zion: He hath desired it for His habitation.

This is My rest for ever: here will I dwell, for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

There will I make the horn of David to bud: I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm 136. *Confitemini.*

O GIVE thanks unto the LORD, for He is good: for His mercy endureth for ever.

O give thanks unto the God of gods: for His mercy endureth forever.

O give thanks to the Lord of lords: for His mercy endureth for ever.

To Him who alone doeth great wonders: for His mercy endureth for ever.

To Him that by wisdom made the heavens: for His mercy endureth for ever.

To Him that stretched out the earth above the waters: for His mercy endureth for ever.

To Him that made great lights: for His mercy endureth for ever;

The sun to rule by day: for His mercy endureth for ever;

The moon and stars to rule by night: for His mercy endureth for ever.

To Him that smote Egypt in their firstborn: for His mercy endureth for ever;

And brought out Israel from among them: for His mercy endureth for ever;

With a strong hand, and with a stretched-out arm: for His mercy endureth for ever.

To Him which divided the Red Sea into parts: for His mercy endureth for ever;

And made Israel to pass through the midst of it: for His mercy endureth for ever;

But overthrew Pharaoh and his host in the Red Sea: for His mercy endureth for ever.

To Him which led His people through the wilderness: for His mercy endureth for ever.

To Him which smote great kings: for His mercy endureth for ever;

And slew famous kings: for His mercy endureth for ever;

Sihon king of the Amorites: for His mercy endureth for ever;

And Og the king of Bashan: for His mercy endureth for ever;

And gave their land for an heritage: for His mercy endureth for ever;

Even an heritage unto Israel His servant: for His mercy endureth for ever.

Who remembered us in our low estate: for His mercy endureth for ever;

And hath redeemed us from our enemies: for His mercy endureth for ever.

Who giveth food to all flesh: for His mercy endureth for ever.

O give thanks unto the God of heaven: for His mercy endureth forever.

Psalm 138. *Confitebor tibi.*

I WILL praise Thee with my whole heart: before the gods will I sing unto Thee.

I will worship toward Thy holy temple, and praise Thy Name for Thy lovingkindness and for Thy truth:

for Thou hast magnified Thy Word above all Thy Name.

In the day when I cried Thou answeredst me: and strengthenedst me with strength in my soul.

All the kings of the earth shall praise Thee, O LORD: when they hear the words of Thy mouth.

Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

Though the LORD be high, yet hath He respect unto the lowly: but the proud He knoweth afar off.

Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will perfect that which concerneth me: Thy mercy, O LORD, endureth for ever, forsake not the works of Thine own hands.

Psalm 139. *Domine, probasti.*

O LORD, Thou hast searched me, and known me: Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off.

Thou compassest my path and my lying down: and art acquainted with all my ways.

For there is not a word in my tongue: but, lo, O LORD, Thou knowest it altogether.

Thou hast beset me behind and before: and laid Thine hand upon me.

Such knowledge is too wonderful for me: it is high, I cannot attain unto it.

Whither shall I go from Thy Spirit: or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.

If I take the wings of the morning: and dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me: and Thy right hand shall hold me.

If I say, Surely the darkness shall cover me: even the night shall be light about me.

Yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee.

For Thou hast possessed my reins: Thou hast covered me in my mother's womb.

I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works, and that my soul knoweth right well.

My substance was not hid from Thee, when I was made in secret: and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect: and in Thy book all my members were written,

Which in continuance were fashioned: when as yet there was none of them.

How precious also are Thy thoughts unto me, O God: how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with Thee.

Surely Thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

For they speak against Thee wickedly: and Thine enemies take Thy Name in vain.

Do not I hate them, O LORD, that hate Thee: and am not I grieved with those that rise up against Thee?

I hate them with perfect hatred: I count them mine enemies.

Search me, O God, and know my heart: try me, and know my thoughts,

And see if there be any wicked way in me: and lead me in the way everlasting.

Psalm **143.** *Domine, exaudi.*

HEAR my prayer, O LORD, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousness.

And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me: my heart within me is desolate.

I remember the days of old, I meditate on all Thy works: I muse on the work of Thy hands.

I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land.

Hear me speedily, O LORD, my spirit faileth: hide not Thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy lovingkindness in the morning, for in Thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me.

Teach me to do Thy will, for Thou art my God: Thy Spirit is good, lead me into the land of uprightness.

Quicken me, O LORD, for Thy Name's sake: for Thy righteousness' sake bring my soul out of trouble.

And of Thy mercy cut off mine enemies: and destroy all them that afflict my soul, for I am Thy servant.

Psalm **145.** *Exaltabo te, Deus.*

I WILL extol Thee, my God, O King: and I will bless Thy Name for ever and ever.

Every day will I bless Thee: and I will praise Thy Name for ever and ever.

Great is the LORD, and greatly to be praised: and His greatness is unsearchable.

One generation shall praise Thy works to another and shall declare Thy mighty acts.

I will speak of the glorious honor of Thy majesty and of Thy wondrous works.

And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness.

They shall abundantly utter the memory of Thy great goodness: and shall sing of Thy righteousness.

The LORD is gracious, and full of compassion: slow to anger, and of great mercy.

The LORD is good to all: and His tender mercies are over all His works.

All Thy works shall praise Thee, O LORD: and Thy saints shall bless Thee.

They shall speak of the glory of Thy kingdom: and talk of Thy power;

To make known to the sons of men His mighty acts: and the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom: and Thy dominion endureth throughout all generations.

The LORD upholdeth all that fall: and raiseth up all those that be bowed down.

The eyes of all wait upon Thee: and Thou givest them their meat in due season.

Thou openest Thine hand: and satisfiest the desire of every living thing.

The LORD is righteous in all His ways: and holy in all His works.

The LORD is nigh unto all them that call upon Him to all that call upon Him in truth.

He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them.

The LORD preserveth all them that love Him: but all the wicked will He destroy.

My mouth shall speak the praise of the LORD: and let all flesh bless His holy Name for ever and ever.

Psalm **146.** *Lauda, anima mea.*

PRAISE ye the LORD: Praise the LORD, O my soûl.

While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Put not your trust in princes: nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help: whose hope is in the LORD his God;

Which made heaven and earth, the sea, and all that therein is: Which keepeth truth for ever;

Which executeth judgment for the oppressed: Which giveth food to the hungry.

The LORD looseth the prisoners: the LORD openeth the eyes of the blind.

The LORD raiseth them that are bowed down: the LORD loveth the righteous.

The LORD preserveth the strangers, He relieveth the fatherless and widow: but the way of the wicked He turneth upside down.

The LORD shall reign for ever, even thy God, O Zion, unto all generations: Praise ye the LORD.

Psalm **147.** *Laudate Dominum.*

PRAISE ye the LORD, for it is good to sing praises unto our God: for it is pleasant, and praise is comely.

The LORD doth build up Jerusalem: He gathereth together the outcasts of Israel.

He healeth the broken in heart: and bindeth up their wounds.

He telleth the number of the stars: He calleth them all by their names.

Great is our Lord, and of great power: His understanding is infinite.

The LORD lifteth up the meek: He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God;

Who covereth the heaven with clouds, Who prepareth rain for the earth: Who maketh grass to grow upon the mountains.

He giveth to the beast his food: and to the young ravens which cry.

He delighteth not in the strength of the horse: He taketh not pleasure in the legs of a man.

The LORD taketh pleasure in them that fear Him: in those that hope in His mercy.

Praise the LORD, O Jerusalem: praise Thy God, O Zion.

For He hath strengthened the bars of thy gates: He hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: His Word runneth very swiftly.

He giveth snow like wool: He scattereth the hoar frost like ashes.

He casteth forth his ice like morsels: who can stand before His cold?

He sendeth out His Word, and melteth them: He causeth His wind to blow, and the waters flow.

He sheweth His Word unto Jacob: His statutes and His judgments unto Israel.

He hath not dealt so with any nation: and as for

His judgments, they have not known them. Praise ye the LORD.

Psalm 148. *Laudate Dominum.*

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise Him in the heights.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, sun and moon: praise Him, all ye stars of light.

Praise Him, ye heavens of heavens: and ye waters that be above the heavens.

Let them praise the Name of the LORD: for He commanded, and they were created.

He hath also stablished them for ever and ever: He hath made a decree which shall not pass.

Praise the LORD from the earth: ye dragons, and all deeps;

Fire, and hail, snow, and vapor: stormy wind fulfilling His Word;

Mountains, and all hills: fruitful trees, and all cedars;

Beasts, and all cattle: creeping things, and flying fowl;

Kings of the earth, and all people: princes, and all judges of the earth;

Both young men, and maidens: old men, and children;

Let them praise the Name of the Lord: for His Name alone is excellent, His glory is above the earth and heaven.

He also exalteth the horn of His people, the praise of all His saints: even of the children of Israel, a people near unto Him. Praise ye the LORD.

Psalm 150. *Laudate Dominum.*

PRAISE ye the LORD. Praise God in His sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.

Let every thing that hath breath praise the LORD: Praise ye the LORD.

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST: AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END AMEN.

CANTICLES.

1. *Magnificat.* St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For He hath regarded: the low estate of His handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath done to me great things: and holy is His Name.

And His mercy is on them that fear Him: from generation to generation.

He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats: and exalted them of low degree.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy: as He spake to our fathers, to Abraham, and to his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2. *Nunc Dimittis.* St. Luke ii.

LORD, now lettest Thou Thy servant depart in peace: according to Thy Word;

For mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, etc.

3. *Te Deum Laudamus.*

WE praise Thee, O God: we acknowledge Thee to be the LORD.

All the earth doth worship Thee: the Father everlasting.

To Thee all Angels cry aloud: the heavens, and all the powers therein.

To Thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: LORD God of Sabaoth;

Heaven and earth are full of the Majesty: of Thy Glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst humble Thyself to be born of a Virgin.

When Thou hadst overcome the sharpness of death: Thou didst open the kingdom of heaven to all believers

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

We therefore pray Thee, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints: in glory everlasting.

O LORD, save Thy people: and bless Thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify Thee.

And we worship Thy Name: ever, world without end.

Vouchsafe, O LORD: to keep us this day without sin.

O LORD, have mercy upon us: have mercy upon us.

O LORD, let Thy mercy be upon us: as our trust is in Thee.

O LORD, in Thee have I trusted: let me never be confounded.

4. *Benedictus.* St. Luke i.

BLESSED be the Lord God of Israel: for He hath visited and redeemed His people;

And hath raised up an horn of salvation for us: in the house of His servant David;

As He spake by the mouth of His holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us;

To perform the mercy promised to our fathers: and to remember His holy covenant;

The oath which He sware to our father Abraham: that He would grant unto us,

That we, being delivered out of the hand of our enemies: might serve Him without fear,

In holiness and righteousness before Him: all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people: by the remission of their sins,

Through the tender mercy of our God: whereby the Dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death: to guide our feet into the way of peace.

Glory be to the Father, etc.

5. *Benedicite, Omnia Opera.*

¶ *To be used at Matins on Sundays and Festivals.*

O ALL ye Works of the LORD, bless ye the LORD: praise Him and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD: O ye Heavens, bless ye the LORD.

O ye Waters that be above the firmament, bless ye the LORD: O ye Powers of the LORD, bless ye the LORD.

O ye Sun and Moon, bless ye the LORD: O ye Stars of heaven, bless ye the LORD.

O ye Showers and Dew, bless ye the LORD: O ye Winds of God, bless ye the LORD.

O ye Fire and Heat, bless ye the LORD: O ye Winter and Summer, bless ye the LORD.

O ye Dews and Frost, bless ye the LORD: O ye Frost and Cold, bless ye the LORD.

O ye Ice and Snow, bless ye the LORD: O ye Nights and Days, bless ye the LORD.

O ye Light and Darkness, bless ye the LORD: O ye Lightnings and Clouds, bless ye the LORD.

O let the Earth bless the LORD: Yea, let it praise Him, and magnify Him for ever.

O ye Mountains and Hills, bless ye the LORD: O all ye Green Things upon the earth, bless ye the LORD.

O ye Wells, bless ye the LORD: O ye Seas and Floods, bless ye the LORD.

O ye Whales and all that move in the waters, bless ye the LORD: O all ye Fowls of the air, bless ye the LORD.

O all ye Beasts and Cattle, bless ye the LORD; O ye Children of Men, bless ye the LORD.

O let Israel bless the LORD; Praise Him and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD: O ye servants of the LORD, bless ye the LORD.

O ye Spirits and Souls of the Righteous, bless ye the LORD: O ye holy and humble Men of heart, bless ye the LORD.

Bless We the Father, and the Son, and the Holy Ghost: Let us praise Him and magnify Him for ever.

Glory be to the Father, etc.

6. *Confitebor tibi.* Isaiah xii. 1–6.

O LORD, I will praise Thee, though Thou wast angry with me, Thine anger is turned away: and Thou comfortedst me.

Behold, God is my salvation: I will trust, and not be afraid.

For the LORD JEHOVAH is my Strength and my song: He also is become my salvation.

Therefore with joy shall ye draw water: out of the wells of salvation.

Praise the LORD, call upon His Name, declare His doings among the people: make mention that His Name is exalted.

Sing unto the LORD, for He hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Glory be to the Father, etc.

7. *Exultavit cor meum.* 1 Samuel ii. 1–10.

MY heart rejoiceth in the LORD: mine horn is exalted in the LORD.

My mouth is enlarged over mine enemies: because I rejoice in Thy salvation.

There is none holy as the LORD, for there is none beside Thee: neither is there any Rock like our God.

Talk no more so exceeding proudly: let not arrogancy come out of your mouth.

For the LORD is a God of knowledge: and by Him actions are weighed.

The bows of the mighty men are broken: and they that stumbled are girded with strength.

The LORD killeth, and maketh alive: He bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: He bringeth low, and lifteth up.

He raiseth up the poor out of the dust: and lifteth up the beggar from the dunghill,

To set them among princes: and to make them inherit the throne of glory;

For the pillars of the earth are the LORD's: and He hath set the world upon them.

He will keep the feet of His saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.

The adversaries of the LORD shall be broken to pieces: out of heaven shall He thunder upon them.

The LORD shall judge the ends of the earth: and He shall give strength unto His king, and exalt the horn of His anointed.

Glory be to the Father, etc.

8. *Cantemus Domino.* Exodus xv. 1–18.

I WILL sing unto the LORD, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

The LORD is my Strength and song: and He is become my salvation.

He is my God, and I will prepare Him an habitation: my father's God, and I will exalt Him.

Thy right hand, O LORD, is become glorious in power: Thy right hand, O LORD, hath dashed in pieces the enemy.

Who is like unto Thee, O LORD: among the gods?

Who is like Thee: glorious in holiness, fearful in praises, doing wonders?

Thou in mercy hast led forth the people: which Thou hast redeemed.

Thou hast guided them in Thy strength: unto Thy holy habitation.

Thou shalt bring them in, and plant them: in the mountain of Thine inheritance,

In the place, O LORD, which Thou hast made for Thee to dwell in: in the sanctuary, O LORD, which Thy hands have established.

The LORD shall reign: for ever and ever.

Glory be to the Father, etc.

9. *Domine, audivi.* Habakkuk iii. 2–19.

O LORD, I have heard Thy speech, and was afraid: O LORD, revive Thy work in the midst of the years.

In the midst of the years make known: in wrath remember mercy.

God came from Teman: and the Holy One from mount Paran.

His glory covered the heavens: and the earth was full of His praise.

His brightness was as the light. He had horns coming out of His hand: and there was the hiding of His power.

Before Him went the pestilence: and burning coals went forth at His feet.

He stood and measured the earth: He beheld, and drove asunder the nations.

The everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting.

Thou wentest forth for the salvation of Thy people: even for salvation with Thine Anointed.

Thou woundedst the head out of the house of the wicked: by discovering the foundation unto the neck

I will rejoice in the LORD: I will joy in the God of my salvation.

The LORD is my Strength: and He will make me to walk upon mine high places.

Glory be to the Father, etc.

10. *Audite cœli.* Deuteronomy xxxii. 1–43.

GIVE ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew: as the small rain upon the tender herb, and as the showers upon the grass.

Because I will publish the Name of the LORD: ascribe ye greatness unto our God.

He is the Rock, His work is perfect: for all His ways are judgment.

A God of truth and without iniquity: just and right is He.

The LORD's portion is His people: Jacob is the lot of His inheritance.

For the LORD shall judge His people: and repent Himself for His servants,

When He seeth that their power is gone: and there is none shut up, or left.

He shall say, I lift up my hand to heaven: and say, I live for ever.

Rejoice, O ye nations, with His people: for He will avenge the blood of His servants,

And will render vengeance to His adversaries: and will be merciful unto His land, and to His people.

Glory be to the Father, etc.

11. *The Beatitudes.* Matthew v. 3–12.

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake: rejoice and be exceeding glad, for great is your reward in heaven.

Glory be to the Father, etc.

12. *Dignus est Agnus.* Revelation v., xv., xix.

WORTHY is the Lamb that was slain to receive power, and riches, and wisdom: and strength, and honor, and glory, and blessing.

Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne: and unto the Lamb, for ever and ever.

Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of saints.

Who shall not fear Thee, O Lord, and glorify Thy Name: for Thou only art holy.

Praise ye our God, all ye His servants: and ye that fear Him, both small and great.

Alleluia! for the Lord God Omnipotent reigneth: Alleluia! Alleluia! Amen.

CONFESSIONS OF THE FAITH.

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; The Forgiveness of sins; the Resurrection of the body; And the Life everlasting. Amen.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one Substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; and the Life of the world to come. Amen.

The Athanasian Creed.

Written against the Arians.

Whosoever will be saved, before all things it is necessary that he hold the Catholic [true Christian] Faith.

Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic [true Christian] Faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory Equal, the Majesty Coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also there are not three uncreated, nor three incomprehensibles, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian Verity to acknowledge every Person by Himself to be God and Lord;

So are we forbidden by the Catholic [true Christian] Religion to say, there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another.

But the whole three Persons are coeternal together, and coequal:

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: That our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born in the world;

Perfect God, and Perfect Man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood.

Who, although He be God and Man, yet He is not two, but one Christ;

One; not by conversion of the Godhead into flesh, but by taking the Manhood into God;

One altogether; not by confusion of Substance, but by Unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic [true Christian] Faith, which, except a man believe faithfully, he cannot be saved.

THE SMALL CATECHISM.

PREFACE.

Martin Luther to all faithful and godly Pastors and Preachers
Grace, Mercy and Peace, in Jesus Christ, our Lord!

THE deplorable condition in which I found religious affairs during a recent visitation of the congregations, has impelled me to publish this Catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! what misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. And, nevertheless, they all maintain that they are Christians, that they have been baptized, and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed, or the Ten Commandments; they live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty.

Ye bishops! what answer will ye give to Christ for having so shamefully neglected the people, and paid no attention to the duties of your office? I invoke no evil on your heads. But you withhold the cup in the Lord's Supper, insist on the observance of your human laws, and yet, at the same time, do not take the least interest in teaching the people the Lord's Prayer, the Creed, the Ten Commandments, or any other part of the Word of God. Woe unto you!

Wherefore I beseech you in the Name of God, my beloved brethren, who are pastors or preachers, to engage heartily in the discharge of the duties of your office, to have mercy on the people who are entrusted to your care, and to assist us in introducing the Catechism among them, and especially among the young. And if any of you do not possess the necessary qualifications, I beseech you to take at least the following forms, and read them, word for word, to the people, on this wise:—

In the first place; let the preacher take the utmost care to avoid all changes or variations in the text and wording of the

Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. Let him, on the contrary, take each of the forms respectively, adhere to it, and repeat it anew, year after year. For young and inexperienced people cannot be successfully instructed, unless we adhere to the same text or the same forms of expression. They easily become confused, when the teacher at one time employs a certain form of words and expressions, and at another, apparently with a view to make improvements, adopts a different form. The result of such a course will be, that all the time and labor which we have expended will be lost.

This point was well understood by our venerable fathers, who were accustomed to use the same words in teaching the Lord's Prayer, the Creed, and the Ten Commandments. We, too, should follow this plan when we teach these things, particularly in the case of the young and ignorant, not changing a single syllable, nor introducing any variations when, year after year, we recur to these forms and recite them anew before our hearers.

Choose, therefore, the form of words which best pleases you, and adhere to it perpetually. When you preach in the presence of intelligent and learned men, you are at liberty to exhibit your knowledge and skill, and may present and discuss these subjects in all the varied modes which are at your command. But when you are teaching the young, retain the same form and manner without change; teach them, first of all, the Ten Commandments, the Creed, the Lord's Prayer, etc., always presenting the same words of the text, so that those who learn can repeat them after you, and retain them in the memory.

But if any refuse to receive your instructions, tell them plainly that they deny Christ and are not Christians; such persons shall not be admitted to the Lord's Table, nor present a child for Baptism, nor enjoy any of our Christian privileges, but are to be sent back to the pope and his agents, and, indeed, to Satan himself. Their parents and employers should, besides, refuse to furnish them with food and drink, and notify them that the government was disposed to banish from the country all persons of such a rude and intractable character.

For although we cannot, and should not, compel them to exercise faith, we ought, nevertheless, to instruct the great mass with all diligence, so that they may know how to distinguish between right and wrong in their conduct towards those with whom they live, or among whom they desire to earn their living. For whoever desires to reside in a city, and enjoy the rights and privileges which its laws confer, is also bound to know and obey those laws. God grant that such persons may become sincere believers!

But if they remain dishonest and vicious, let them at least withhold from public view the vices of their hearts.

In the second place; when those whom you are instructing have become familiar with the words of the text, it is time to teach them to understand the meaning of those words, so that they may become acquainted with the object and purport of the lesson. Then proceed to another of the following forms, or, at your pleasure, choose any other which is brief, and adhere strictly to the same words and forms of expression in the text, without altering a single syllable; besides, allow yourself ample time for the lessons. For it is not necessary that you should, on the same occasion, proceed from the beginning to the end of the several parts; it will be more profitable if you present them separately, in regular succession. When the people have, for instance, at length correctly understood the First Commandment, you may proceed to the Second, and so continue. By neglecting to observe this mode, the people will be overburdened, and be prevented from understanding and retaining in memory any considerable part of the matter communicated to them.

In the third place; when you have thus reached the end of this Short Catechism, begin anew with the Large Catechism, and by means of it furnish the people with fuller and more comprehensive explanations. Explain here at large every Commandment, every Petition, and, indeed, every part, showing the duties which they severally impose, and both the advantages which follow the performance of those duties, and also the dangers and losses which result from the neglect of them. Insist in an especial manner on such Commandments or other parts as seem to be most of all misunderstood or neglected by your people. It will, for example, be necessary that you should enforce with the utmost earnestness the Seventh Commandment, which treats of stealing, when you are teaching workmen, dealers and even farmers and servants, inasmuch as many of these are guilty of various dishonest and thievish practices. So, too, it will be your duty to explain and apply the Fourth Commandment with great diligence, when you are teaching children and uneducated adults, and to urge them to observe order, to be faithful, obedient and peaceable, as well as to adduce numerous instances mentioned in the Scriptures, which show that God punished such as were guilty in these things, and blessed the obedient.

Here, too, let it be your great aim to urge magistrates and parents to rule wisely, and to educate the children, admonishing them, at the same time, that such duties are imposed on them, and showing them how grievously they sin if they neglect them.

For in such a case they overthrow and lay waste alike the kingdom of God and the kingdom of the world, acting as if they were the worst enemies both of God and man. And show them very plainly the shocking evils of which they are the authors, when they refuse their aid in training up children to be pastors, preachers, writers, etc., and set forth that on account of such sins God will inflict an awful punishment upon them. It is, indeed, necessary to preach on these things; for parents and magistrates are guilty of sins in this respect, which are so great that there are no terms in which they can be described. And truly, Satan has a cruel design in fostering these evils.

Finally; inasmuch as the people are now relieved from the tyranny of the pope, they refuse to come to the Lord's Table, and treat it with contempt. On this point, also, it is very necessary that you should give them instructions, while, at the same time, you are to be guided by the following principles: That we are to compel no one to believe, or to receive the Lord's Supper; that we are not to establish any laws on this point, or appoint the time and place; but that we should so preach as to influence the people, without any law adopted by us, to urge, and, as it were, to compel us who are pastors, to administer the Lord's Supper to them. Now this object may be attained, if we address them in the following manner: It is to be feared that he who does not desire to receive the Lord's Supper at least three or four times during the year, despises the Sacrament, and is no Christian. So, too, he is no Christian, who neither believes nor obeys the Gospel; for Christ did not say: "Omit or despise this," but "This do ye, as oft as ye drink it," etc. He commands that this should be done, and by no means be neglected and despised. He says: "This do."

Now he who does not highly value the Sacrament, shows thereby that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is to say, he does not believe that such evils exist, although he may be deeply immersed in them, and completely belong to the devil. On the other hand, he needs no grace, no life, no Paradise, no heaven, no Christ, no God, no good thing. For if he believed that he was involved in such evils, and that he was in need of such blessings, he could not refrain from receiving the Sacrament, wherein aid is afforded against such evils, and, again, such blessings are bestowed. It will not be necessary to compel him by the force of any law to approach the Lord's Table; he will hasten to it of his own accord, will compel himself to come, and indeed urge you to administer the Sacrament to him.

Hence, you are by no means to adopt any compulsory law in this case, as the Pope has done. Let it simply be your aim to set forth distinctly the advantages and losses, the wants and the benefits, the dangers and the blessings, which are to be considered in connection with the Sacrament; the people will, doubtless, then seek it without urgent demands on your part. If they still refuse to come forward, let them choose their own ways, and tell them that those who do not regard their own spiritual misery, and do not desire the gracious help of God, belong to Satan. But if you do not give such solemn admonitions, or if you adopt odious compulsory laws on the subject, it is your own fault if the people treat the Sacrament with contempt. Will they not necessarily be slothful, if you are silent and sleep? Therefore consider the subject seriously, ye Pastors and Preachers! Our office has now assumed a very different character from that which it bore under the Pope; it is now of a very grave nature, and is very salutary in its influence. It consequently subjects us to far greater burdens and labors, dangers and temptations, while it brings with it an inconsiderable reward, and very little gratitude in the world. But Christ Himself will be our reward, if we labor with fidelity. May He grant such mercy unto us, Who is the Father of all grace, to Whom be given thanks and praises through Christ, our Lord, for ever! Amen.

WITTENBERG, A. D. 1529.

PART I.

THE TEN COMMANDMENTS.

In the plain form in which they are to be taught by the head of a family.

The First Commandment.

I am the Lord thy God. Thou shalt have no other gods before me.

[Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.]

What is meant by this Commandment?

Answer. We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

What is meant by this Commandment?

Answer. We should so fear and love God as not to curse, swear, conjure, lie, or deceive, by His Name, but call upon Him in every time of need, and worship Him with prayer, praise, and thanksgiving.

The Third Commandment.

Remember the Sabbath day, to keep it holy.

[Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy

manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.]

What is meant by this Commandment?

Answer. We should so fear and love God as not to despise His Word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this Commandment?

Answer. We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love, and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this Commandment?

Answer. We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this Commandment?

Answer. We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this Commandment?

Answer. We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this Commandment?

Answer. We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this Commandment?

Answer. We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right, but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

What is meant by this Commandment?

Answer. We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these Commandments?

Answer. He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this declaration?

Answer. God threatens to punish all those who transgress these commandments. We should, therefore, dread his displeasure, and not act contrarily to these commandments. But he promises grace and every blessing to all who keep them. We should, therefore, love and trust in him, and cheerfully do what he has commanded us.

PART II.

THE CREED.

In the plain form in which it is to be taught by the head of a family

The First Article.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this Article?

Answer. I believe that God has created me and all that exists; that he has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home, and family, and all my property; that he daily provides me abundantly with all the necessaries of life, protects me from all danger, and preserves me and guards me against all evil; all which he does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey him. This is most certainly true.

The Second Article.

Of Redemption.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What is meant by this Article?

Answer. I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from

death, and from the power of the devil, not with silver and gold, but with his holy and precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness; even as he is risen from the dead, and lives and reigns to all eternity. This is most certainly true.

The Third Article.

Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this Article?

Answer. I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church he daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

PART III.

THE LORD'S PRAYER.

In the plain form in which it is to be taught by the head of a family.

Introduction.

Our Father who art in heaven.

What is meant by this Introduction?

Answer. God would thereby affectionately encourage us to believe that he is truly our Father, and that we are his children

indeed, so that we may call upon him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

First Petition.

Hallowed be thy name.

What is meant by this Petition?

Answer. The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

Answer. When the Word of God is taught in its truth and purity, and we, as the children of God, lead holy lives in accordance with it; to this may our blessed Father in heaven help us! But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us; from this preserve us, Heavenly Father!

Second Petition.

Thy kingdom come.

What is meant by this Petition?

Answer. The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come unto us also.

When is this effected?

Answer. When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy Word, and live a godly life here on earth, and in heaven for ever.

Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this Petition?

Answer. The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also.

When is this effected?

Answer. When God frustrates and brings to naught every evil counsel and purpose, which would hinder us from hallowing the name of God, and prevent his kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh; and when he strengthens us, and keeps us steadfast in his Word

and in the faith, even unto our end. This is his gracious and good will.

Fourth Petition.

Give us this day our daily bread.

What is meant by this Petition?

Answer. God gives indeed without our prayer, even to the wicked also their daily bread; but we pray in this petition that he would make us sensible of his benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "Our daily bread"?

Answer. All things that pertain to the wants and the support of this present life; such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like.

Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this Petition?

Answer. We pray in this petition, that our heavenly Father would not regard our sins, nor deny us our requests on account of them; for we are not worthy of any thing for which we pray, and have not merited it; but that he would grant us all things through grace, although we daily commit much sin, and deserve chastisement alone. We will therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

Sixth Petition.

And lead us not into temptation.

What is meant by this Petition?

Answer. God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh, may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

SEVENTH PETITION.

But deliver us from evil.

What is meant by this Petition?

Answer. We pray in this petition, as in a summary, that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character, and, at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of sorrow to himself in heaven.

CONCLUSION.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

What is meant by the word "Amen"?

Answer. That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by him; for he himself has commanded us to pray in this manner, and has promised that he will hear us. Amen, Amen, that is, Yea, yea, it shall be so.

PART IV.

THE SACRAMENT OF HOLY BAPTISM.

In the plain form in which it is to be taught by the head of a family.

I. *What is Baptism?*

Answer. Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

What is that Word of God?

Answer. It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew, verse 19: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

II. *What gifts or benefits does Baptism confer?*

Answer. It worketh forgiveness of sins, delivers from death

and the devil, and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Answer. Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark, verse 16: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

III. *How can water produce such great effects?*

Answer. It is not the water indeed that produces these effects, but the Word of God, which accompanies and is connected with the water, and our faith, which relies on the Word of God, connected with the water. For the water, without the Word of God, is simply water and no baptism. But when connected with the Word of God, it is a baptism, that is, a gracious water of life and a "washing of regeneration" in the Holy Ghost; as St. Paul says to Titus, in the third chapter, ver. 5–8: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

IV. *What does such baptizing with water signify?*

Answer. It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

Answer. St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

OF CONFESSION.

What is Confession?

Answer. Confession consists of two parts: the one is, that we confess our sins; the other, that we receive absolution or for-

giveness through the pastor as of God himself, in no wise doubting, but firmly believing, that our sins are thus forgiven before God in heaven.

What sins ought we to confess?

Answer. In the presence of God we should acknowledge ourselves guilty of all manner of sins, even of those which we do not ourselves perceive; as we do in the Lord's Prayer. But in the presence of the pastor we should confess those sins alone, of which we have knowledge, and which we feel in our hearts.

Which are these?

Answer. Here reflect in your condition, according to the Ten Commandments, namely: Whether you are a father or mother, a son or daughter, a master or mistress, a manservant or maidservant—whether you have been disobedient, unfaithful, slothful—whether you have injured any one by words or actions—whether you have stolen, neglected, or wasted aught, or done other evil.

PART V.

THE SACRAMENT OF THE ALTAR,

OR

THE LORD'S SUPPER.

In the plain form in which it is to be taught by the head of a family.

What is the Sacrament of the Altar?

Answer. It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself.

Where is it so written?

Answer. The holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it.

and gave it to the disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me.

"After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it; this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

What benefits are derived from such eating and drinking?

Answer. They are pointed out in these words: "Given and shed for you, for the remission of sins." Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament. For where there is remission of sins, there are also life and salvation.

How can the bodily eating and drinking produce such great effects?

Answer. The eating and the drinking, indeed, do not produce them, but the words which stand here, namely: "Given, and shed for you, for the remission of sins." These words are, besides the bodily eating and drinking, the chief things in the Sacrament; and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

Who is it, then, that receives this Sacrament worthily?

Answer. Fasting and bodily preparation are indeed a good external discipline; but he is truly worthy and well prepared, who believes these words: "Given, and shed for you, for the remission of sins." But he who does not believe these words, or who doubts, is unworthy and unfit; for the words: "FOR YOU," require truly believing hearts.

MORNING AND EVENING PRAYER.

In the plain form in which it is to be taught by the head of a family.

MORNING.

¶ *In the Morning, when thou risest, thou shalt say:*

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, kneeling or standing, thou shalt say the* Apostles' Creed *and the* Lord's Prayer.

¶ *Then mayest thou say this Prayer:*

I GIVE thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

¶ *And then shouldst thou go with joy to thy work, after a Hymn, or the* Ten Commandments, *or whatever thy devotion may suggest.*

EVENING.

¶ *In the Evening, when thou goest to bed, thou shalt say:*

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, kneeling or standing, thou shalt say the* Apostles' Creed *and the* Lord's Prayer.

¶ *Then mayest thou say this Prayer:*

I GIVE thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

¶ *And then lie down in peace, and sleep.*

BLESSING AND THANKSGIVING AT TABLE.

In the plain form in which they are to be taught by the head of a family

BEFORE MEAT.

¶ *Before meat, the members of the family standing at the table reverently and with folded hands, there shall be said:*

THE eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

¶ *Then shall be said the* Lord's Prayer, *and after that this Prayer:*

O LORD God, heavenly Father, bless unto us these Thy gifts, which of Thy tender kindness Thou hast bestowed upon us, through Jesus Christ our Lord. Amen.

AFTER MEAT.

¶ *After meat, all standing reverently and with folded hands, there shall be said:*

O GIVE thanks unto the Lord, for He is good; for His mercy endureth for ever. He giveth food to all flesh; He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him: in those that hope in his mercy.

¶ *Then shall be said the* Lord's Prayer, *and after that this Prayer:*

WE give thanks to Thee, O God our Father, for all Thy benefits, through Jesus Christ our Lord, Who with Thee liveth and reigneth for ever and ever. Amen.

TABLE OF DUTIES.

Or, certain passages of the Scriptures, selected for various orders and conditions of men, wherein their respective duties are set forth.

BISHOPS, PASTORS, AND PREACHERS.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, but holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 *Tim.* iii. 2–6; *Tit.* i. 9.

WHAT DUTIES HEARERS OWE THEIR BISHOPS.

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 *Cor.* ix. 14. Let him that is taught in the Word communicate unto him that teacheth in all good things. *Gal.* vi. 6. Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox

that treadeth out the corn. And, The laborer is worthy of his reward. 1 *Tim.* v. 17, 18. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. *Heb.* xiii. 17.

Magistrates.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God; for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. *Rom.* xiii. 1–4.

What Duties Subjects Owe Magistrates.

Render therefore unto Cæsar the things that are Cæsar's. *Matt.* xxii. 21. Let every soul be subject unto the higher powers, etc. Wherefore we must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. *Rom.* xiii. 1, 5. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. 1 *Tim.* ii. Put them in mind to be subject to principalities and powers, etc. *Tit.* iii. 1. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors as unto them that are sent, etc. 1 *Pet.* ii. 13.

Husbands.

Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 1 *Pet.* iii. 7. And be not bitter against them. *Col.* iii. 19.

Wives.

Wives, submit yourselves unto your husbands, as unto the Lord. Even as Sarah obeyed Abraham, calling him lord: whose

daughters ye are, as long as ye do well, and are not afraid with any amazement. *Eph.* v. 22; 1 *Pet.* iii. 6.

Parents.

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. *Eph* vi. 4.

Children.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph.* vi. 1–3.

Male and Female Servants and Laborers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph.* vi. 5–8.

Masters and Mistresses.

Ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. *Eph.* vi. 9.

Young Persons, in general.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 *Pet.* v. 5, 6.

Widows.

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day; but she that liveth in pleasure is dead while she liveth. 1 *Tim.* v. 5, 6.

Christians, in general.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. *Rom.* xiii. 9, 10. And persevere in prayer for all men. 1 *Tim.* ii. 1, 2.

Happy the house where every one learns and does his duty.

THE AUGSBURG CONFESSION.

Delivered to the Emperor Charles V., at the Diet of Augsburg, A. D., 1530.

[This Translation is made from the Latin *Editio Princeps*, of 1530-31, the authority of which, equally with that of the German *Editio Princeps*, surpasses all other known Editions. It has been carefully prepared by a Joint Committee of The General Council, The General Synod, The United Synod of the South, and the Joint Synod of Ohio, as a Common Standard of The Augsburg Confession in English. The words in brackets are inserted from the German *Editio Princeps*.

PREFACE.

Most Invincible Emperor, Cæsar Augustus, most Clement Lord:

Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary and ancient enemy of the Christian name and religion, in what way effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of parties might be heard in each other's presence, and considered and weighed among ourselves in charity, leniency and mutual kindness, to the end that the things in the Scriptures which on either side have been differently interpreted or misunderstood, being corrected and laid aside, these matters may be settled and brought back to one perfect truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all serve and do battle under one Christ, so we may be able also to live in unity and concord in the one Christian Church. And inasmuch as we, the undersigned Electors and Princes, with others joined with us, have been called to the aforesaid Diet, the same as the other Electors, Princes and Estates, in obedient compliance with the Imperial mandate we have come to Augsburg, and, what we do not mean to say as boasting, we were among the first to be here.

Since then Your Imperial Majesty caused to be proposed to

the Electors, Princes and other Estates of the Empire, also here at Augsburg at the very beginning of this Diet, among other things, that, by virtue of the Imperial Edict, the several Estates of the Empire should present their opinions and judgments in the German and Latin languages, after due deliberation, answer was given to Your Imperial Majesty, on the ensuing Wednesday, that on the next Friday the Articles of our Confession for our part would be presented.

Wherefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions and cities, and taught in our churches. And if the other Electors, Princes and Estates of the Empire will present similar writings, to wit, in Latin and German, according to the said Imperial proposition, giving their opinions in this matter of religion, here before Your Imperial Majesty, our most clement Lord, we, with the Princes and friends aforesaid, are prepared to confer amicably concerning all possible ways and means, as far as may be honorably done, that we may come together, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all serve and do battle under one Christ, we ought to confess the one Christ, and so, after the tenor of Your Imperial Majesty's Edict, everything be conducted according to the truth of God, which, with most fervent prayers, we entreat of God.

But, with regard to the other Electors, Princes and Estates, if they hold that this treatment of the matter of religion after the manner which Your Imperial Majesty has so wisely brought forward, namely with such mutual presentation of writings and calm conferring together among ourselves, should not proceed, or be unfruitful in results; we, at least, leave behind the clear testimony that we decline or refuse nothing whatever, allowed of God and a good conscience, which may tend to bring about Christian concord; as also Your Imperial Majesty and the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously perceive and more and more understand from this our Confession.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors, Princes and Estates of the Empire, and at the Diet of Spires held A. D., 1526, according to the form of

Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed, that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council, as the same was publicly set forth at greater length over a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through his Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners, caused this, among other things, to be proclaimed: that Your Imperial Majesty had known of and pondered the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counsellors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that this also was adjudged by Your Imperial Majesty to be of advantage; and because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation, Your Imperial Majesty did not doubt that the Roman Pontiff could be induced to hold a General Council; therefore Your Imperial Majesty himself signified that he would endeavor to secure the Chief Pontiff's consent together with Your Imperial Majesty to convene such General Council, and that letters to that effect would be publicly issued with all possible expedition.

In the event, therefore, that the differences between us and the other parties in the matter of religion cannot be amicably and in charity settled here before Your Imperial Majesty, we offer this in all obedience, abundantly prepared to join issue and to defend the cause in such a general, free, Christian Council, for the convening of which there has always been accordant action and agreement of votes, in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes and other Estates of the Empire. To this General Council, and at the same time to Your Imperial Majesty, we have made appeal in this greatest and gravest of matters even before this, in due manner and form of law. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere, neither do we intend, nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation, can be amicably and charitably settled and brought to Christian concord, of which this also is our solemn and public testimony.

CHIEF ARTICLES OF FAITH.

Article I.

Our Churches, with common consent, do teach, that the decree of the Council of Nicæa concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible; and yet that there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichæans who assumed two principles [gods], one Good, and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" [Ghost], signifies motion created in things.

Article II.

Also they teach, that since the Fall of Adam, all men begotten according to nature, are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Ghost.

They condemn the Pelagians and others, who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Article III.

Also they teach, that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary, so

that there are Two Natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead and buried, that he might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but for all actual sins of men. He also descended into Hell, and truly rose again the third day; afterward he ascended into Heaven, that he might sit on the right hand of the Father, and forever reign, and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort and quicken them, and to defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and the dead, etc. according to the Apostles' Creed.

Article IV.

Also they teach, that men cannot be Justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His death, hath made satisfaction for our sins. This faith God imputes for righteousness in his sight. Rom. 3 and 4.

Article V.

That we may obtain this faith, the Office of Teaching the Gospel and administering the Sacraments was instituted. For, through the Word and Sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifieth those who believe that they are received into favor for Christ's sake.

They condemn the Anabaptists and others, who think that the Holy Ghost cometh to men without the external Word, through their own preparations and works.

Article VI.

Also they teach, that this Faith is bound to bring forth Good Fruits, and that it is necessary to do good works commanded by God, because of God's will, but not that we should rely on those works to merit justification before God. For remission of sins and justification are apprehended by faith, as also the voice of Christ attests: "When ye shall have done all these things, say: We are unprofitable servants" [Luke 17: 10]. The same is also

taught by the Fathers. For Ambrose says: "It is ordained of God that he who believes in Christ, is saved; freely receiving remission of sins, without works, by faith alone."

Article VII.

Also they teach, that One holy Church is to continue for ever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered. And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: "One faith, one baptism, one God and Father of all," etc. [Eph. 4: 5, 6].

Article VIII.

Although the Church properly is the Congregation of Saints and true believers, nevertheless, since, in this life, many hypocrites and evil persons are mingled therewith, it is lawful to use the Sacraments, which are administered by evil men; according to the saying of Christ: "The Scribes and the Pharisees sit in Moses' seat," etc. [Matt. 23: 2]. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

Article IX.

Of Baptism, they teach, that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into His grace.

They condemn the Anabaptists, who allow not the Baptism of children, and say that children are saved without Baptism.

Article X.

Of the Supper of the Lord, they teach, that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they disapprove of those that teach otherwise.

Article XI.

Of Confession, they teach, that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: "Who can understand his errors?" [Ps. 19 : 12].

Article XII.

Of Repentance, they teach, that for those that have fallen after Baptism, there is remission of sins whenever they are converted; and that the Church ought to impart absolution to those thus returning to repentance.

Now Repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which, born of the Gospel, or of absolution, believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life, that they cannot sin. The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins cometh through faith, but command us to merit grace through satisfactions of our own.

Article XIII.

Of the Use of the Sacraments, they teach, that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the sacraments justify by the outward act, and do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

Article XIV.

Of Ecclesiastical Order, they teach, that no one should publicly teach in the Church or administer the Sacraments, unless he be regularly called.

Article XV.

Of Rites and Usages in the Church, they teach, that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holydays, festivals, and the like.

Nevertheless, concerning such things, let men be admonished that consciences are not to be burdened, as though such observance was necessary to salvation. They are admonished also that human traditions instituted to propitiate God, to merit grace and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

Article XVI.

Of Civil Affairs, they teach, that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians. They condemn also those who do not place the perfection of the Gospel in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but especially requires their preservation as ordinances of God, and in such ordinances the exercise of charity. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than men [Acts 5: 29].

Article XVII.

Also they teach, that, at the Consummation of the World, Christ shall appear for judgment, and shall raise up all the dead; he shall give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils he shall condemn to be tormented without end.

They condemn the Anabaptists who think that there will be an end to the punishments of condemned men and devils. They condemn also others, who are now spreading certain Jewish opinions that, before the resurrection of the dead, the godly

shall take possession of the kingdom of the world, the ungodly being everywhere suppressed [exterminated].

Article XVIII.

Of the Freedom of the Will, they teach, that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason. Nevertheless, it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God [1 Cor. 2: 14]; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his *Hypognosticon*, book iii.: "We grant that all men have a certain freedom of will in judging according to [natural] reason; not such freedom, however, whereby it is capable, without God, either to begin, or much less to complete aught in things pertaining to God, but only in works of this life, whether good or evil. 'Good,' I call those works which spring from the good in Nature, that is, to have a will to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry, to keep cattle, to learn divers useful arts, or whatsoever good pertains to this life, none of which things are without dependence on the providence of God; yea, of Him and through Him they are and have their beginning. 'Evil,' I call such works as to have a will to worship an idol, to commit murder," etc.

They condemn the Pelagians and others who teach that, without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in some sort to do the outward work (for it is able to keep the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

Article XIX.

Of the Cause of Sin, they teach, that although God doth create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says [John 8: 44]: "When he speaketh a lie, he speaketh of his own."

Article XX.

Our teachers are falsely accused of forbidding Good Works.

For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holydays, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides they begin to mention faith, of which there was heretofore marvellous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:

First, that our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation [1 Tim. 2: 5], in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: "I am the Way, the Truth and the Life" [John 14: 6].

This doctrine concerning faith is everywhere treated by Paul [Eph. 2: 8]: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works," etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: "Redemption by the Blood of Christ would become of little value, neither

would the pre-eminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer."

But although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be pacified through any works, but only by faith, when they are sure that, for Christ's sake, they have a gracious God. As Paul teaches [Rom. 5: 1]: "Being justified by faith, we have peace with God." This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but the civil righteousness of natural reason.

Heretofore consciences were plagued with the doctrine of works, nor did they hear any consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. There was very great need to treat of and renew this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" doth not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifieth a faith which believes, not merely the history, but also the effect of the history—namely, this article of the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins, through Christ.

Now he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article of the forgiveness of sins. Hence, they hate God as an enemy; call not upon Him; and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part, that it is necessary to

do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins and grace are apprehended. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: "Faith is the mother of a good will and right doing." For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled with many open crimes. Such is the feebleness of man, when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith, human nature can in no wise do the works of the First or of the Second Commandment. Without faith, it does not call upon God, nor expect anything from Him, nor bear the cross; but seeks and trusts in man's help. And thus, when there is no faith and trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said [John 15: 5]: "Without me ye can do nothing," and the Church sings.

"Without Thy power divine
In man there nothing is,
Naught but what is harmful."

Article XXI.

Of the Worship of Saints, they teach, that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us Christ, as the only Mediator, Propitiation, High-Priest and Intercessor. He is to be prayed to, and hath promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon [1 John 2: 1]: "If any man sin, we have an Advocate with the Father," etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. The disagreement, however, is on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now drawn up; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some Abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES, IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

INASMUCH then as our churches dissent in no article of the Faith from the Church Catholic, but omit some Abuses which are new, and which have been erroneously accepted by fault of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and also what were the reasons, in order that the people be not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those, who, in order to excite the hatred of men against our part, disseminate strange slanders among our people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us, is not so intolerable as these ungodly and malicious men represent. Furthermore, the truth cannot be gathered from common rumors, or the revilings of our enemies. But it can readily be judged that nothing would serve better to maintain the dignity

of worship, and to nourish reverence and pious devotion among the people than that the ceremonies be rightly observed in the churches.

Article XXII.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord [in Matth. 26 : 27] : "Drink ye all of it;" where Christ has manifestly commanded concerning the cup that all should drink; and lest any man should craftily say that this refers only to priests, Paul [in 1 Cor. 11 : 27] recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the Blood was given to the people. The same is testified by Jerome, who says: "The priests administer the Eucharist, and distribute the Blood of Christ to the people." Indeed, Pope Gelasius commands that the sacrament be not divided (*Dist.* ii., *De Consecratione*, *Cap. Comperimus*). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God, is not to be allowed, as the Canons witness (*Dist.* iii., *Cap. Veritate*, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and example of the Church. Therefore if any preferred to use both kinds of the sacrament, they ought not to have been compelled with offence to their consciences to do otherwise.

And because the division of the sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII.

There has been common complaint concerning the Examples of Priests, who were not chaste. For that reason also, Pope Pius is reported to have said that there were certain reasons why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says [1 Cor. 7 : 2] : "To avoid fornication, let every man have his own wife." Also [9] : "It is better to marry, than to burn." Secondly, Christ says [Matth. 19 : 11] : "All men cannot receive this

saying," where he teaches that not all men are fit to lead a single life; for God created man for procreation [Gen. 1: 28]. Nor is it in man's power, without a singular gift and work of God, to alter this creation. Therefore those that are not fit to lead a single life, ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives. It is also evident that in the ancient Church, priests were married men. For Paul says [1 Tim. 3: 2] that a bishop should be the husband of one wife. And in Germany, four hundred years ago, for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter, that not only were marriages forbidden for the time to come, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Councils.

Seeing, also, that, as the world is ageing, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany. Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be devoutly wished were done also in this matter. And it is to be expected that the churches shall at length lack pastors, if marriage should be any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvellous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and also priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul [in 1 Tim. 4: 3] calls that a doctrine of devils, which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly Cyprian

also advises that women who do not keep the chastity they have promised should marry. His words are these [Book I., Epistle xi.]: "But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; at least, they should give no offence to their brethren and sisters." And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

Article XXIV.

Falsely are our churches accused of Abolishing the Mass; for the Mass is retained on our part, and celebrated with the highest reverence. All the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone, that the unlearned be taught. And not only has Paul commanded to use in the Church a language understood by the people [1 Cor. 14: 2, 9], but it has also been so ordained by man's law.

The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first proved. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries, than among us.

But it is evident that for a long time, it has been the public and most grievous complaint of all good men, that Masses have been basely profaned and applied to purposes of lucre. For it is unknown how far this abuse obtains in all the churches, by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist, when he says [1 Cor. 11: 27]: "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." When, therefore, our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they

had corrected them in time, there would now be less dissension. Heretofore, by their own negligence, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, seeing that this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. Great dissensions have arisen concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries, by the very men who were both able and in duty bound to correct them. For, in the Ten Commandments, it is written (Exodus 20), "The Lord will not hold him guiltless that taketh His name in vain." But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely, that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass taketh away the sins of the living and the dead, by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. Concerning these opinions our teachers have given warning, that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all sins, as it is written to the Hebrews (10: 10), "We are sanctified through the offering of Jesus Christ, once for all." Also, 10: 14; "By one offering he hath perfected forever them that are sanctified." Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act, justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us [Luke 22: 19], "This do in remembrance of me;" therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For, to remember Christ, is to remember his benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history, for this the Jew and the ungodly also can remember. Wherefore the Mass is to be used

to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: "Because I always sin, I am always bound to take the medicine."

Now forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holyday, and also other days, when any desire the Sacrament it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons, that some one celebrated the Mass from whom all the other presbyters and deacons received the Body of the Lord; for thus the words of the Nicene Canon say: "Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter." And Paul [1 Cor. 11 : 33] commands concerning the Communion: "Tarry one for another," so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since the public ceremonies are retained for the most part, like those hitherto in use; only the number of Masses differs, which, because of very great and manifest abuses, doubtless might be profitably reduced. For in olden times, even in churches, most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chapt. 33) testifies: "Again in Alexandria, every Wednesday and Friday, the Scriptures are read, and the doctors expound them, and all things are done, except only the celebration of the Eucharist."

Article XXV.

Confession in our churches is not abolished; for it is not usual to give the Body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning the faith and assurance of absolution, about which, before this time, there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by His command. The power of the Keys is commended, and we show what great consolation it brings to anxious consciences; that God requires faith to believe such absolution as a voice sounding

from Heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins.

Aforetime, satisfactions were immoderately extolled; of faith and the merit of Christ, and the righteousness of faith, no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us, that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession, they teach, that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies [19: 13]: "Who can understand his errors?" Also Jeremiah [17: 9]: "The heart is deceitful, who can know it?" But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see, nor can remember.

The ancient writers also testify that an enumeration is not necessary. For, in the Decrees, Chrysostom is quoted, who thus says: "I say not to thee, that thou shouldest disclose thyself in public, nor that thou accuse thyself before others, but I would have thee obey the prophet who says: 'Disclose thy way before God.' Therefore confess thy sins before God, the true Judge, with prayer. Tell thine errors, not with the tongue, but with the memory of thy conscience." And the Gloss ("Of Repentance," *Distinct. v, Cap. Consideret*) admits that Confession of human right only. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

Article XXVI.

It has been the general persuasion, not of the people alone, but also of such as teach in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holydays, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions, much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel,

and ought to stand out, as the most prominent in the Church, that the merit of Christ may be well known, and that faith, which believes that sins are forgiven for Christ's sake may be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the law and human traditions, in order to show that the righteousness of the Christian is another than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; all that was done was to set forth those works of satisfaction, and in these all repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God; because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holydays, fasts and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor, namely, that the father brought up his family, that the mother bore children, that the Prince governed the Commonwealth,—these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were bound by an imperfect state of life, as in marriage, in the office of magistrate, or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions; and meanwhile, they heard not the consolation of the righteousness of faith and grace.

We see that the summists and theologians gather the traditions together, and seek mitigations whereby to ease consciences, and yet they do not succeed in releasing them, but sometimes entangle consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture.

and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs, of consolation of sorely tried consciences. Hence Gerson, and some other theologians, have grievously complained, that by these strivings concerning traditions, they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius, that he must know that they are to be observed as things indifferent; for these are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly, or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught, that by the observance of human traditions we cannot merit grace, or be justified; and hence we must not think such observances necessary acts of worship.

They add hereunto testimonies of Scripture. Christ [Matt. 15: 3], defends the Apostles who had not observed the usual tradition, which however, seemed to pertain to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the law, and says [9]: "In vain do they worship me with the commandments of men." He, therefore, does not exact an unprofitable service. Shortly after, he adds [11]: "Not that which goeth into the mouth, defileth a man." So also Paul [Rom. 14: 17]: "The Kingdom of God is not meat and drink." [Col. 2: 16]: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the Sabbath day;" also [v. 20, sq.]: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not, taste not, handle not?" And Peter says [Acts 15: 10]: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear; but we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they." Here Peter forbids to burden the consciences with many rites, either of Moses, or of others.

And in 1 Tim. [4: 1, 3], Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or

to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries cast up that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross, that it behooves Christians to bear afflictions. This is the true, earnest and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach, that every Christian ought to exercise and subdue himself with bodily restraints and labors, that neither plenty nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands [Luke 21: 34]: "Take heed, lest your hearts be overcharged with surfeiting;" also [Matt. 17: 21]: "This kind goeth not out but by prayer and fasting." Paul also says [1 Cor. 9: 27]: "I keep under my body and bring it into subjection." Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though works of such kinds were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass, and the chief holydays. But, at the same time, men are warned that such observances do not justify before God, and that, in such things, it should not be made sin, if they be omitted without scandal. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenæus says: "Diversity concerning fasting does not destroy the harmony of faith." As also Pope Gregory intimates in *Dist.* xii., that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: "It was not the mind of the Apostles to enact rules concerning holydays, but to preach godliness and a holy life."

Article XXVII.

What is taught, on our part, concerning Monastic Vows, will be better understood, if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time, they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison. Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons. Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the provision of the Canons. And this was more the case in convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living, and what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly despised and set aside.

To these evils, was added an opinion concerning vows, which, it is well known, in former times, displeased even those monks who were more thoughtful. They taught that vows were equal to Baptism; they taught that, by this kind of life, they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God, but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books.

What then came to pass in the monasteries? Aforetime, they were schools of Theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteous-

ness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God.

These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers, on this point, might be better understood. First, concerning such as contract matrimony, they teach, on our part, that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is [1 Cor. 7: 2]: "To avoid fornication, let every man have his own wife." Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text [Gen. 2: 18]: "It is not good that the man should be alone." Therefore they do not sin who obey this commandment and ordinance of God. What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; much less, therefore, are these vows of force which are against the commandments of God.

Now if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation; for it is not lawful for man to annul an obligation which is altogether divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times.

In the second place, Why do our adversaries exaggerate the obligation or effect of a vow, when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, free, and chosen spontaneously and deliberately. But it is not known to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young men and maidens, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Many canonical laws rescind vows made before the age of fifteen; for before that age, there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another

Canon, granting even more liberty to the weakness of man, adds a few years, and forbids a vow to be made before the age of eighteen. But whether we followed the one or the other, the most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

But, finally, even though the violation of a vow might be rebuked, yet it seems not forthwith to follow that the marriages of such persons ought to be dissolved. For Augustine denies that they ought to be dissolved (xxvii. Quæst. I., Cap. *Nuptiarum*); and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers many from their vows, yet our teachers introduce also another argument concerning vows, to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked; as Christ says [Matt. 15: 9]: "In vain they do worship me with the commandments of men." And Paul teaches everywhere that righteousness is not to be sought by our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this but to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken, have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says [Gal. 5: 4]: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." They, therefore, who want to be justified by their vows, are made void of Christ and fall from grace. For such as ascribe justification to vows, ascribe to their own works that which properly belongs to the glory of Christ. But it is undeniable that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together, whereof even the monks are now ashamed! Over and above this, they persuaded men that ser-

vices of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offence in the Church to set forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith in Christ, which chiefly ought to be in the Church, is obscured when this wonderful worshipping of angels, with its show of poverty, humility and chastity, is cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, again to conceive great faith, and to trust that, for Christ's sake, we have a gracious God, to ask of God, and assuredly to expect his aid in all things that, according to our calling, are to be borne; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in the unmarried life, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear unmarried life praised above measure; therefore they lead their married life with offence to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offence to their consciences. They hear that it is an evangelical counsel not to avenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment; while others judge that the Christian cannot properly hold a civil office, or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which should be more pleasing to God. Neither did they see that God ought to be served in those commandments which he himself has given, and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things. And before these times, Gerson rebuked this error concerning perfection, and testified that, in his day, it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, such as that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have

works of supererogation. All these things, since they are false and empty, make vows null and void.

Article XXVIII.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore, our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as among the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer sacraments. For with that commandment, Christ sends forth his Apostles [John 20: 21 sqq.]: "As my Father has sent me, even so send I you. Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." [Mark 16: 15]: "Go, preach the Gospel to every creature."

This power is exercised only by teaching or preaching the Gospel and administering the sacraments, according to the calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the sacraments. As Paul says [Rom. 1: 16]: "The Gospel is the power of God unto salvation to every one that believeth." Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel; the civil rulers defend not souls, but bodies and bodily things against manifest injuries, and restrain men with the

sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says [John 18: 36]: "My kingdom is not of this world;" also [Luke 12: 14]: "Who made me a judge or a divider over you?" Paul also says [Phil. 3: 20]: "Our citizenship is in Heaven;" [2 Cor. 10: 4]: "The weapons of our warfare are not carnal; but mighty through God to the casting down of imaginations." After this manner, our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law, having received it of Kings and Emperors, for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, a question arises concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel, or, as they say, according to Divine Law, to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the sacraments, no jurisdiction belongs, except to forgive sins, to discern doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations are bound by Divine Law to obey them, according to Luke 10: 16: "He that heareth you, heareth me."

But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience [Matth. 7: 15]: "Beware of false prophets;" [Gal. 1: 8]: "Though an angel from heaven preach any other Gospel let him be accursed;" [2 Cor. 13: 8]: "We can do nothing against the truth; but for the truth." Also [v. 10]: "The power which the Lord hath given me to edification, and not to destruction." So, also, the Canonical Laws command (II. Q. vii. Cap.

Sacerdotes and Cap. *Oves*). And Augustine (*Contra Petiliani Epistolam*): "Not even to Catholic bishops must we submit, if they chance to err, or hold anything contrary to the Canonical Scriptures of God."

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, they have it by human law. But where the ordinaries fail, princes are bound, even against their will, to dispense justice to their subjects, for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holydays and degrees, that is, orders of ministers, etc. They that claim this right for the bishops, refer to this testimony [John 16: 12, 13]: "I have yet many things to say unto you, but ye cannot bear them now.—Howbeit when he, the Spirit of truth is come, he will guide you into all truth." They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled [Acts 15: 29]. They refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But, concerning this question, it is taught on our part (as has been shown above), that bishops have no power to decree anything against the Gospel. The Canonical laws teach the same thing (*Dist.* ix.) Now it is against Scripture to establish or require the observance of any traditions, to the end that, by such observance, we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit is dishonored when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holydays were made, fasts appointed, new ceremonies and services in honor of saints instituted; because the authors of such things thought that, by these works, they were meriting grace. Thus, in times past, the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justifica-

tion, a service like the Levitical, the arrangement of which God has committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offence to others, to do manual labor on holydays, to omit the Canonical Hours, that certain foods defile the conscience, that fastings are works which appease God, that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter [Acts 15: 10] forbids to put a yoke upon the neck of the disciples, and Paul says [2 Cor. 13: 10] that the power given him was to edification, not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says [Col. 2: 16]: "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days;" [v. 20, 23]: "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using); after the commandments and doctrines of men? which things have indeed a show of wisdom." Also in Tit. [1: 14] he openly forbids traditions: "Not giving heed to Jewish fables and commandments of men, that turn from the truth." And Christ [Matt. 15: 14] says of those who require traditions: "Let them alone; they be blind leaders of the blind;" and he rebukes such services [v. 13]: "Every plant which my Heavenly Father hath not planted, shall be plucked up."

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make and to listen to traditions? Why does it call them "doctrines of devils" [1 Tim. 4: 1]? Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the

Epistle to the Galatians [5: 1]: "Be not entangled again with the yoke of bondage." It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God! To this we answer, that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offence to others. So Paul ordains [1 Cor. 11: 5], that women should cover their heads in the congregation [1 Cor. 14: 30], that interpreters of Scripture be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of charity and tranquility, so far that one do not offend another, that all things be done in the churches in order, and without confusion; but so that consciences be not burdened to think that they be necessary to salvation, or to judge that they sin when they break them without offence to others; as no one will say that a woman sins who goes out in public with her head uncovered, provided only that no offence be given.

Of this kind, is the observance of the Lord's Day, Easter, Pentecost, and like holydays and rites. For those who judge that, by the authority of the Church, the observance of the Lord's Day instead of the Sabbath Day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath Day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church [the Apostles] designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath, nor of any other day, is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath Day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was

not clearly enough taught. Some dispute that the keeping of the Lord's Day is not indeed of divine right; but in a manner so. They prescribe concerning holydays, how far it is lawful to work. What else are such disputations but snares of consciences? For although they endeavor to modify the traditions, yet the equity can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are disregarded.

The Apostles commanded to abstain from blood. Who doth now observe it? And yet tney that do it not, sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offence. For, in any decree, we must consider what is the perpetual aim of the Gospel. Scarcely any Canons are kept with exactness, and, from day to day, many go out of use even with those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this equity be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people, if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none, unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore, it would be befitting the clemency of the Pontiffs to mitigate them now; because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the Apostolic rule [Acts 5: 29], which commands us to obey God rather than men. Peter [1 Pet. 5: 3] forbids bishops to be lords, and to rule over the churches. Now it is not our design to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and

that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for having, by their obstinacy, caused a schism.

Conclusion.

These are the Chief Articles which seem to be in controversy. For although we might have spoken of more Abuses, yet to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuses of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial rites, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Things of this sort we have passed over, so that the chief points in this matter, having been briefly set forth, might be the most readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted, whereof we thought that it was necessary to speak, so that it might be understood that, in doctrine and ceremonies, nothing has been received on our part, against Scripture or the Church Catholic, since it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, so that our Confession should therein be exhibited, and a summary of the doctrine of our teachers might be discerned. If anything further be desired, we are ready, God willing, to present ampler information according to the Scriptures.

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Luneburg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Luneburg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremburg.
Senate of Reutlingen.

HISTORY OF THE PASSION OF OUR LORD

AS RECORDED BY THE FOUR EVANGELISTS.

PART FIRST.

THEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And

they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at the table with him. And as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

On the next day, when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this

was done, that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. And many spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats

of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And it came to pass, that as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. There was a certain householder, which planted a vineyard, and hedged it roundabout, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit grew near, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vine-

yard, and killed him. What therefore shall the Lord of the vineyard do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. And when they sought to lay hands on him, they feared the multitude, because they took him for a prophet; and they left him, and went their way.

PART SECOND.

THEN came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into

the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand; I will keep the passover at thy house with my disciples. And he shall show you a large upper room furnished: there make ready. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Now when the even was come he sat down with the twelve. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside

his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith

unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night. And the Lord, said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to the disciples, and said, Take, eat; this is my body, which is given for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, and gave thanks, and gave it to them, saying, Drink ye all of it. This cup is the New Testament in my blood, which is shed for you and for many for the remission of sins: this do ye, as oft as you drink it, in remembrance of me; and they all drank of it. And when they had sung a hymn they went out into the mount of Olives.

PART THIRD.

AND Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that

thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou

hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, which was named Gethsemane: into which he entered, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and find-

eth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy, neither wist they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, which betrayed him, stood with them. As soon as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said Jesus of Nazareth. Jesus answered, I

have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. And forthwith Judas came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them, Simon Peter, having a sword, smote the high priest's servant, and cut off his right ear. And Jesus said, Suffer ye thus far. And he touched his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, but this is your hour, and the power of darkness. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace.

PART FOURTH.

THEN the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caia-

phas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. Now Annas had sent Jesus bound unto Caiaphas the high priest, where all the chief priests and the scribes and the elders were assembled. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death: but found none. For many bare false witness against him, but their witness agreed not together. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: I am; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy What think ye? They answered

and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: Who is he that smote thee?

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not, and went in, and sat with the servants to see the end. And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. There cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him and said, Thou also wast with Jesus of Nazareth. But he denied before them all, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him? And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man, of whom ye speak. And immediately, while he yet spake, the cock crew the second time. And the Lord turned and looked upon Peter. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And Peter went out, and wept bitterly.

When the morning was come, the whole multitude

of them arose, bound Jesus, and carried him away from Caiaphas unto the hall of judgment, and delivered him to Pontius Pilate the governor. And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

PART FIFTH.

PILATE then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

And they began to accuse him, saying, We found this

fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words:

but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him: I will therefore chastise him, and release him.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas, that for sedition and murder was cast into prison, whom they had desired; and the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy the chief priests had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? But they cried, saying, Crucify him, crucify him. And he said unto them the third

time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they cried out the more exceedingly, Crucify him. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

Then Pilate therefore took Jesus, and scourged him. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he said unto the Jews, Behold your King! But they cried out,

Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

PART SIXTH.

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And there were also two others, malefactors, led with him to be put to death.

And he bearing his cross went forth: and as they came out they found a man of Cyrene, Simon by name, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs

that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him to drink wine mingled with myrrh: but he received it not. There they crucified him. Then said Jesus, Father, forgive them; for they know not what they do. And it was the third hour. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And sitting down they watched him there. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved,

he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home.

And they that passed by reviled him, wagging their heads, and saying, Ah thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. And straightway one of them ran, and took a sponge,

and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. When Jesus therefore had received the vinegar, he said, It is finished: and cried with a loud voice, Father, into thy hands I commend my spirit: and having said thus, he bowed his head and gave up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Certainly this was a righteous man. Truly this was the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

PART SEVENTH.

AND all his acquaintance and the women that followed him from Galilee stood afar off, beholding these things. Among which was Mary Magdalene, and Mary the mother of James the Less, and of Joses, and Salome the mother of Zebedee's children. Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the sol-

diers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

When the even was come, a rich man of Arimathea named Joseph, an honorable counsellor, which also waited for the kingdom of God, a good man and a just; (the same had not consented to the counsel and the deed of them:) being a disciple of Jesus, but secretly for fear of the Jews, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.

And Joseph bought fine linen, and took him down. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, hewn out in the rock: wherein never before was man laid. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand. And Joseph rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene and the other Mary sitting over against the sepulchre. And the women also which came with him from Galilee followed after, and beheld the sepulchre and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

Now the next day that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

ORDERS FOR MINISTERIAL ACTS.

HOLY BAPTISM.

¶ **Holy Baptism** is the Sacrament of Regeneration, through which we are planted in Christ our Lord, buried into His death, and made children and heirs of God with Him. God therein maketh Covenant with us, to be to us a gracious and loving Father, to accept us as His Children, and out of unspeakable love giveth us His Son Jesus Christ with all His merit, sufferings, and death, and in and through Him forgiveness of sins and deliverance from death, the devil, and all condemnation. Therefore we are not to esteem such treasure lightly, nor to treat it with indifference; for holy Baptism is our consolation and way of entrance to all the blessings of the Kingdom of God.

¶ The Holy Scriptures clearly teach, that it is the will and intention of God that little children also should be baptized; for Baptism is the New Testament sign of the Covenant, as was Circumcision under the Old Testament. Christian parents should therefore desire, first of all, that their little ones be baptized, just as children at eight days old, by command of God, were circumcised. Jesus says, Whoso is not born again of water and of the Spirit, cannot enter into the Kingdom of God; and if children are to come into the Kingdom of God they must, however recently born, be born again. It is also to be believed that the Apostles baptized infants, inasmuch as they baptized whole households. Certainly the contrary cannot be shown from the Holy Scriptures.

¶ The Baptism of children should be administered at the earliest time possible after birth. It should be done at a public service, where a number of Christians are present, that the entire congregation may not only be reminded of the necessity and use of Baptism, but also admonished and moved to invoke the Name of God over the child, by which through holy Baptism it is planted in our Lord Jesus Christ, and received into the community of His Church.

¶ If Baptism be administered in connection with the regular service, it may be done after the Creed, or after the General Prayer; at Matins or Vespers, after the Lesson or Address.

¶ There also may be a special service for the administration of Baptism, which should be publicly announced, and the congregation should be invited to be present.

¶ If, by reason of the weakness of the child, or other unavoidable hindrance, its Baptism cannot take place in the church, it should be baptized at whatever time and place may be suitable; for the Word of God does not limit Baptism to any particular time or place.

Of Sponsors in Baptism.

¶ From very ancient times the Church has held it to be right and proper to have Sponsors in Baptism: First, that they may be witnesses that the child is baptized. Second, that, along with the parents, they may bring the child to the Lord Jesus, in its stead renounce the devil and the world, confess the Christian faith, and promise that what they have solemnly spoken for it shall be faithfully kept. Third, that, together with the parents, they may remind the child of what they promised for it in its Baptism, giving diligence to have it fulfill the same, and learn the Ten Commandments, the Creed, and the Lord's Prayer. And especially that in case of the early death of its parents, they may use their best endeavors, in the stead of those parents, to have this accomplished. From all of which it is manifest that only God-fearing persons should be taken for this high and holy office, and that no unbelievers, errorists, or persons not in communion with the Church are to be accepted as Sponsors.

Of Baptism of Children in Danger of Death.

¶ When a new-born child is in danger of death, the Minister should be promptly called to baptize it. In such case he shall use so much of the common Order for Baptism as the circumstances allow. But where the danger is very great, and no Minister is within reach, the father of the child, or some other Christian man or woman, may baptize it. But they shall not do so except in extreme necessity, and then they must be duly careful to do it in a proper Christian way, to wit: They shall first call upon God, praying the Lord's Prayer, and then shall baptize the child with water, saying, N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. This being done, it is not to be doubted that the child is truly baptized.

¶ Such Baptism, whether the child live or die, is to be reported to the Minister, who shall inquire whether the child was properly baptized with water, in the Name of the Father, Son, and Holy Ghost, which are the two main things to constitute a proper Christian Baptism, and if he so find, he shall approve it as a true Christian Baptism, and enter the same in the records of the Church.

¶ If the child continue to live, it is to be brought to the Church, that the minister may receive it into the membership and congregation of Christians through prayer to Almighty God.

Confirmation of Lay-Baptism.

¶ The public confirmation of Baptism administered by laymen under necessity is of weighty importance: First, that the parents may be assured by the public testimony of the Minister that their child is properly baptized, and thereby accepted and taken up into the number of God's flock. Second, that the child itself in after time may have the more certain testimony of its Baptism, and be able the more surely to comfort itself thereby in all temptations and anxieties. Third, that the Church by such public confirmation, may be reminded that the holy Sacraments must be carefully administered according to the Institution of Christ, and that, where they are so administered, they are of full force and virtue, since they are not bound to any mere outward circumstances, but rest entirely on the appointment of Christ and the divine command and promise.

¶ At such public confirmation of lay-Baptism, those who were present at its administration, and especially the person who administered it, should come with the child to the Church, as in other cases for Baptism itself.

¶ The child having been presented, the Minister shall say: Beloved in the Lord! I ask you in the presence of God, Has this child been baptized? *Answer.* Yes.

By whom was it baptized, and who were present at the time? *Ans.* N. and N. were present, and N. baptized the child.

With what was it baptized? *Ans.* With water.

With what words was it baptized? *Ans.* The words: "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost."

Are you sure that the words were used according to Christ's command; *Ans.* Yes, we are sure.

Forasmuch, then, as you have done this in the Name and upon the command of our Lord, you have done what was meet and right; for little children need the grace of our Lord Jesus Christ, Who also graciously encouraged the bringing of them to Him, as we are comfortably assured in the Gospel, where it saith:

"And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10: 13–15.)

From these words of the Lord Jesus we may be confident that this child also hath been received into the kingdom of grace. Let us therefore pray that *it* may be kept steadfast in the same unto eternal salvation.

¶ The Minister, laying his hand upon the head of the child, shall then say: Our Father Who art in heaven; Hallowed be Thy Name; Thy kingdom come; etc. The Almighty God, The Father of our Lord Jesus Christ, Who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sin, strengthen thee with His grace unto everlasting life. Amen. Peace be with thee.

¶ But if the Minister be uncertain whether the child has been baptized, he shall baptize it according to the common Order.

I. ORDER FOR THE BAPTISM OF INFANTS.

¶ *A Baptismal Hymn may be sung, after which the Minister shall say to those presenting the child or children for Baptism:*

DEARLY Beloved: We learn from the Word of God, and know from our own experience, that all men are conceived and born in sin, and so are under the wrath of God, and would be lost for ever, unless delivered by our Lord Jesus Christ.

This child, then, *is* also by nature sinful and corrupt, and in like manner under the wrath of God; but the Father of all mercy and grace hath promised and sent His Son Jesus Christ, Who hath borne the sins of the

whole world, and redeemed and saved little children, no less than others, from sin, death, and everlasting condemnation. He also commanded that little children should be brought to Him, and graciously received and blessed them.

Wherefore I beseech you, out of Christian love, to intercede for *this child*, to bring *it* to the Lord Jesus, and to implore for *it* the forgiveness of sin, and the grace and salvation of His kingdom; not doubting that He favorably regardeth such work of love, and certainly heareth our prayers.

And forasmuch as our Lord hath enjoined and commanded Baptism, saying to His disciples: "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;" and also hath given promise: "He that believeth and is baptized shall be saved;" it is meet and right that, in obedience to His command, and trusting in His promise, you should bring *this child* to be baptized into His Name.

¶ *Where the ancient usage of signing with the cross is still observed, or when it is desired by those presenting the child, the Minister may make the sign of the cross on the child's forehead and breast, in token that it is redeemed by Christ crucified, saying: Receive the sign of the Holy Cross.*

Let us pray.

ALMIGHTY and Immortal God, the Aid of all that need, the Helper of all that flee to Thee for succor, the Life of them that believe, and the Resurrection of the dead: We call upon Thee for *this child which seeketh* the gift of Thy Baptism and Thine everlasting grace through regeneration by the Holy Ghost. Receive *him*, O Lord, according to Thy Word and promise. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Give now to

him that *asketh;* let *him* that *seeketh,* find; and open to *him* that *knocketh,* that *he* may enjoy the everlasting benediction of Thy heavenly washing, and come to the eternal kingdom which Thou hast promised; through Jesus Christ our Lord. Amen.

¶ *To this the Minister may add:*

ALMIGHTY and Everlasting God, Who of Thy righteous judgment didst destroy the unbelieving world by the waters of the flood, when of Thy great mercy Thou didst save faithful Noah and his family; Who didst drown wicked Pharoah, with all his army, in the Red Sea, yet didst lead Thy people Israel safely through the midst thereof, prefiguring thereby the washing of Thy Holy Baptism; and Who, by the Baptism of Thy well-beloved Son, Jesus Christ, didst sanctify and appoint Jordan and all waters to a saving flood, and the abundant washing away of sin; We beseech Thee, of Thine infinite mercy, to look graciously upon *this child,* and to bless *it* in spirit with true faith, that, by this salutary flood, whatsoever of the old Adam is inborn and worketh in *it* may be washed away, and that, being delivered out of the number of the unbelieving, *it* may be savingly kept in the holy Ark of the Church, serve Thee in fervency of spirit and joyful hope, and finally, with all believers, be accounted worthy to obtain Thy promise of everlasting life; through Jesus Christ our Lord. Amen.

¶ *The Minister shall then read the Gospel as here followeth, saying:*

HEAR the Holy Gospel, which saith: "They brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not, for of such is the king-

dom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them. (Mark 10: 13–16.)

¶ *Then the Minister, laying his right hand upon the head of the child, shall say, and the Sponsors and all present shall say with him:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister.

The Lord preserve thy coming in and thy going out, from this time forth even forevermore.

¶ *The Minister shall then say to the Sponsors:*

Dear friends: Inasmuch as, out of Christian love, you intercede for *this child*, and stand in *its* place in this solemn act, I now ask you to answer the questions, which I address to *this child*.

Dost thou renounce the devil, and all his works, and all his ways?

Answer. Yes, I renounce.

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer. Yes, I believe.

Dost thou believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born

of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; Descended into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall come to judge the quick and the dead?

Answer. Yes, I believe.

Dost thou believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The forgiveness of sins; The resurrection of the body; and the Life everlasting?

Answer. Yes, I believe,

Wilt thou be baptized into this Christian faith?

Answer. Yes, I will.

¶ *The Minister may then ask: How shall this child be named? and then shall baptize it by applying the water three times upon the child's head, as he pronounces each of the three Holy Names, as follows:*

N., I baptize thee in the Name of the Father,—and of the Son,—and of the Holy Ghost.—Amen.

¶ *Then laying his right hand upon the head of the child, he shall say:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sin, strengthen thee with His grace unto life everlasting. Amen.

Peace be with thee.

Let us pray.

ALMIGHTY and most merciful God and Father; We thank Thee that Thou dost graciously preserve and extend Thy Church, and hast granted to *this*

child the new birth in Holy Baptism, planted *it* in Jesus Christ our Lord and Saviour, and made *it* Thy *child*, and *heir* to Thy heavenly kingdom. And as *this child* hath now become Thine own, we humbly beseech Thee to defend and keep *it* in this grace, that, according to all Thy good pleasure, *it* may be faithfully and savingly brought up to the praise and honor of Thy holy Name, and finally, with all Thy saints, receive the promised inheritance; through Jesus Christ our Lord. Amen.

¶ *The Minister shall then exhort those who present the child for Baptism, saying:*

I NOW admonish you who have done so charitable a work to *this child* in *its* Baptism, that ye diligently and faithfully teach *it*, or have *it* taught, the Ten Commandments, that thereby *it* may learn to know the will of God; also the Christian Faith, set forth in the Creed, whereby we obtain grace, the forgiveness of sins, and the Holy Ghost; and likewise the Lord's Prayer, that *it* may call upon God, and find help to withstand the devil, and lead a Christian life, till God shall perfect that which He hath now begun in *it*, and bring *it* to life everlasting.

¶ *The service may then be closed with a Hymn and the Benediction.*

II. ORDER FOR THE BAPTISM OF ADULTS.

¶ Baptism is not to be administered to Adults except to such as have, through the teachings of God's Word, come to true repentance and faith, are prepared to confess Christ for themselves, and desire to be admitted to the Lord's Supper, as members of His Church.

¶ Such Baptism must be preceded by careful instruction and examination in saving knowledge, on the basis of the Small Catechism, the same as is demanded of candidates for Confirmation.

¶ Except in cases of sickness or urgent necessity, Adult Baptism shall always be administered in the Church, in the presence of the congregation.

¶ Adult Baptism may be administered at a separate service, or in connection with Confirmation. If administered at a separate service, it shall be in the following manner.

¶ The person or persons to be baptized shall present themselves, and the Minister shall say:

DEARLY Beloved: We learn from the Word of God, and know from our own experience, that all men are conceived and born in sin, and so are under the wrath of God, and would be lost for ever, unless delivered by our Lord Jesus Christ.

This person, then *is* also by nature sinful and corrupt, and in like manner under the wrath of God; but the Father of all mercy and grace hath promised and sent His Son Jesus Christ, Who also hath borne the sins of the whole world, and redeemed and saved us from sin, death, and everlasting condemnation; Wherefore I beseech you to intercede earnestly for *this person,* imploring our heavenly Father to grant *him* the forgiveness of sins, and the grace and salvation of His kingdom; not doubting that He favorably regardeth such work of love, and certainly heareth our prayers.

Let us pray.

ALMIGHTY and Immortal God, the Aid of all that need, the Helper of all that flee to Thee for succor, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for *this* Thy *servant* who *seeketh* the gift of Thy Baptism and Thine everlasting grace through regeneration by the Holy Ghost. Receive *him,* O Lord, according to Thy Word and promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." So give now Thy heavenly good to *him* that *asketh;* let *him* that *seeketh,* find; and open the gate to *him* that *knocketh;* that he may have the everlasting benediction of Thy heavenly washing, and receive the promised

kingdom of Thy grace; through Jesus Christ our Lord. Amen.

¶ *To this the Minister may add:*

ALMIGHTY and everlasting God, Who of Thy righteous judgment didst destroy the unbelieving world by the waters of the flood, when of Thy great mercy Thou didst save faithful Noah and his family; Who didst drown wicked Pharaoh, with all his army, in the Red Sea, yet didst lead Thy people Israel safely through the midst thereof, prefiguring thereby the washing of Thy Holy Baptism; And Who, by the Baptism of Thy well-beloved Son, our Lord Jesus Christ, didst sanctify and appoint Jordan and all waters to a saving flood, and to the abundant washing away of sins: We beseech Thee, of Thine infinite mercy, graciously to look upon *this* Thy *servant*, and endow *him* with true faith by the Holy Ghost, that by this salutary flood, whatsoever of the old Adam is inborn and worketh in *him*, may be washed away, and that, being delivered out of the number of the unbelieving, *he* may be kept safe in the holy Ark of the Church, serve Thee in fervency of spirit and joyful hope, and finally, with all believers, be accounted worthy to attain to everlasting life; through Jesus Christ our Lord. Amen.

HEAR the words of the Holy Gospel, which saith: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved. And, lo, I am with you alway, even unto the end of the world."

¶ *Then may the Minister lay his right hand upon the head of the* person *to be baptized, and shall say, and all the people present shall say with him:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister.

The Lord preserve thy coming in and thy going out, from this time forth even for evermore.

¶ *The Minister shall then demand of the* person *to be baptized*:

Dost thou renounce the devil, and all his works, and all his ways?

Answer. Yes, I renounce.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. Yes, I believe.

Dost thou believe in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; Descended into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall come to judge the quick and the dead?

Answer. Yes, I believe.

Dost thou believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting?

Answer. Yes, I believe.

Wilt thou be baptized in this Christian faith?

Answer. Yes, I will.

Wilt thou continue steadfast in the true Christian Belief, as it is confessed by our Evangelical Lutheran Church, and serve the Lord Jesus Christ by a godly life, even unto the end?

Answer. Yes, I will, by the help of God.

¶ *The person to be baptized shall then kneel, and the Minister shall baptize him with water, using it three times as each of the three Holy Names is said, as follows:*

N., I baptize thee in the Name of the Father,—and of the Son,—and of the Holy Ghost.—Amen.

¶ *Then the Minister, laying his right hand on the head of the person baptized, shall say:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and of the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto everlasting life. Amen.

Peace be with thee.

Let us pray.

ALMIGHTY and most merciful God and Father; We thank Thee that Thou dost graciously preserve and extend Thy Church, and hast granted to *this* Thy *servant* the grace of the new birth in Holy Baptism, planted *him* in Jesus Christ our Lord and Saviour, and made *him* Thy *child*, and *heir* to Thy heavenly kingdom. And as *he* hath now become Thine own, we humbly beseech Thee to defend and keep *him* steadfast in this grace, that according to all Thy good pleasure *he* may

walk in Thy ways to the praise and honor of Thy holy Name, and finally, with all Thy saints, receive the promised inheritance; through Jesus Christ our Lord. Amen.

¶ *The service may be closed with a Hymn and the Benediction.*

ORDER FOR CONFIRMATION.

¶ Confirmation is not a Sacrament instituted by Christ, like Baptism and the Lord's Supper, but a worthy appointment of the Church, very useful and salutary in the planting and conservation of pure Christian doctrine, the furtherance of true consecration to God, and the maintenance of the proprieties of Christian life in both young and old.

¶ Persons to be confirmed must be thoroughly instructed in the truths of the Christian Religion, as contained in the Catechism; for no one is to be admitted to the Lord's Table who does not know the Ten Commandments, the Creed, and the Lord's Prayer, or is not in condition to examine himself, as St. Paul exhorteth, 1 Cor. 11: 28.

¶ Candidates for Confirmation should be examined in the presence of the congregation, or of the Church Council, before being admitted to the Communion of the Church.

¶ As a general rule, no one is to be admitted to Confirmation at an earlier age than the fourteenth year, or without due understanding of the meaning of the act.

¶ The Seasons of Easter and Pentecost have been regarded by the Church, from ancient times, as the most fitting for the administration of Confirmation, though it may be administered at any other time.

¶ Confirmation is to be administered publicly before the assembled congregation, except in cases of serious sickness or other pressing necessity.

¶ Confirmation shall be as here followeth. If any of the catechumens have not been baptized, Baptism may be administered to them in connection with Confirmation.

¶ *The Minister may begin the service of Confirmation with an Address to the congregation, as follows. If the Address be omitted, the service shall begin with the Hymn.*

BELOVED in the Lord: This comfort Christians have, that their children also belong to the kingdom of Christ; for in Baptism God giveth them His Holy Spirit, by which they are made temples of God, and faith is wrought in them according to their measure.

As the Lord Jesus thus doeth such great things for children, it lieth upon us Pastors and Teachers, Parents and Sponsors, and the whole Congregation, as a solemn duty, to receive and care for the children, as Christ hath said: Whoso receiveth a little child in My Name, receiveth Me. By this is meant that we should diligently and faithfully instruct our children in Christian truth, bring them up in the nurture and admonition of the Lord, and thus, by teaching and discipline, lead them to the Lord Jesus Christ. He that so receiveth children, receiveth Christ Himself, planteth seed for heaven, buildeth up the kingdom of Christ, and bringeth many souls to God.

To this end Christian Confirmation is maintained in the Church, that the young may be taught the Christian faith, examined as to their knowledge of the same, and not be admitted to the Lord's Supper without proper understanding, to their injury and the offence of others; and that, when they have duly profited in these things, the whole Congregation may offer prayers for them, and God's blessing be invoked upon them with the laying on of hands; to the end that they may be established in their Christian profession and character, receive witness of their Baptism, find comfort therein against the devil, and be mindful to walk before God as becometh them, in true faith, holiness and righteousness.

And inasmuch as a number of persons here present have been thus instructed and examined in sacred knowledge, we would bring them before our Lord Jesus Christ, and heartily beseech Him to stablish and keep

them by His Holy Spirit in His truth, that they may be steadfast and unmovable in their profession, and become fruitful in every good work. So then let us all devoutly pray.

¶ *Then shall the Minister and the Congregation together say*

The Lord's Prayer.

¶ *A Hymn of Invocation of the Holy Ghost shall then be sung, at the close of which the Catechumens shall present themselves before the Altar, and if none are to be baptized, the Minister shall say:*

DEAR Friends: You have already, through your Sponsors in Holy Baptism, renounced the devil and his works, and made confession of your faith in God the Father, Son and Holy Ghost. You are now to confirm and ratify with your own lips what was then done in your name, and before the assembled congregation to make solemn promise to your Lord and Saviour, that you will be His, and continue steadfast in the communion of His Church.

¶ *But if any of the Catechumens are to be baptized, the Address shall be:*

DEAR Friends: Some of you have already, through your Sponsors in Holy Baptism, renounced the devil and his works, and made confession of your faith in God the Father, Son, and Holy Ghost; and are here now to confirm and ratify with your own lips what was then done in your name, and before the assembled congregation to make solemn promise to your Lord and Saviour that you will be His, and continue steadfast in the communion of His Church. Others of you are here now for the first time to make this renunciation, confession and promise, and to receive the holy Sacrament of Baptism, whereby we are planted in Christ our Saviour.

I therefore ask you, each and all alike, Do you renounce the devil, and all his works and all his ways?

Answer. Yes, I renounce.

Do you believe in God the Father?

Answer. Yes, I believe in God the Father Almighty, Maker of heaven and earth.

Do you believe in Jesus Christ, our Lord?

Answer. Yes, I believe in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

Do you believe in the Holy Ghost?

Answer. Yes, I believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting.

Will you continue steadfast in the true Christian Belief, as confessed by our Evangelical Lutheran Church, and serve the Lord Jesus Christ by a godly life, even unto the end?

Answer. Yes, I will, by the help of God.

¶ *Then, if any are to be baptized, they shall kneel, and the Minister shall say:*

THUS saith the Lord Jesus: All power is given unto Me in heaven and in earth. Go ye therefore, and

teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved. And lo, I am with you alway, even unto the end of the world.

¶ *Then shall he baptize each of the candidates for Baptism, by applying water in the Name of the Father, Son, and Holy Ghost, as provided in the* Order for Baptism.

¶ *Then, all the Catechumens kneeling, he shall say:*

Let us pray.

ALMIGHTY and Ever-living God: As these Thy servants have been brought to Thy Son Jesus Christ in holy Baptism, cleansed by His blood and buried with Him by Baptism into His death; we beseech Thee, of Thy great Goodness, to renew in them the gift of the Holy Ghost, that their hearts may be filled with the light of Thy Gospel. Increase in them pure knowledge and true faith, that they may firmly believe in Thee the only true God, and in Jesus Christ Whom Thou hast sent, and ever cleave to Thee with steadfast confidence. Deliver them from the power of darkness, and establish them in the kingdom of Thy Son, wherein we have redemption and the forgiveness of sins. Fill their hearts and minds with the peace of Christ, the joy of the Holy Ghost, and love to God and to all mankind. Endow them plenteously with the gifts of Thy heavenly grace, that they may be led into all truth, mortify the deeds of the flesh, overcome the assaults and temptations of the devil, and serve Thee in Thy Church in holiness and righteousness all their days; and that, together with all true believers, they may with joyful hearts and watchful prayer, and in soberness and godly living, hope and wait for the coming of the Saviour, to the honor of Thy holy Name; Who livest and reignest with Thy Son Jesus Christ in power and oneness with the Holy Ghost, world without end. Amen.

¶ Then shall the Minister lay his hand upon the head of each, one after the other, saying:

THE Father in Heaven, for Jesus' sake, renew and increase in thee the gift of the Holy Ghost, to thy strengthening in faith, to thy growth in grace, to thy patience in suffering, and to the blessed hope of everlasting life. Amen.

¶ This having been done, the Catechumens shall rise, and the Minister shall say to them:

HAVING then, dear friends, been baptized and instructed in the Christian faith, and having confessed the Lord Jesus before men, the whole Congregation praying that you may be faithful and strong in the profession which you have taken upon you, I now declare you admitted to the Lord's Supper, authorized to stand as Sponsors in Baptism, and given part in all that pertaineth to membership in this Congregation.

¶ Then shall he also say to the Congregation:

AND now it behooveth you, the members of this Church, to acknowledge and receive these persons as God's children, your brethren in Christ, and joint heirs with you and the Lord Jesus. Deem it your duty to care tenderly for them, and cheerfully render them all Christian service to soul and body, as members together in Jesus Christ our Lord.

¶ Then may the Minister add the following prayer, saying:

Let us pray.

LORD God, heavenly Father, we thank Thee for Thy great goodness in bringing these Thy servants to the knowledge of Thy Son Jesus Christ, and the truth of the Gospel revealed through Him, so as not only from the heart to believe, but also with the mouth to

confess the same. We also pray Thee evermore to enlighten and strengthen them by Thy Holy Spirit, that they may daily increase in living faith, in godly fear, and in all things profitable to their everlasting salvation; that, bringing forth the fruits of faith and love, they may continue steadfast and victorious unto the day, when all who have fought the good fight of faith shall receive the crown of righteousness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

¶ *Then shall be sung a closing Hymn, followed by the Benediction.*

CONFESSION AND ABSOLUTION.

¶ It is the right and duty of those in charge of congregations to make such examinations as may be necessary to determine the scriptural fitness, in doctrine and life, of persons applying for admission to the Communion. This should always be done when persons are admitted for the first time, and afterward whenever deemed necessary; so that it may be affirmed now as at the beginning: "None are admitted except they be first proved." Augs. Conf., Art. xxiv. 6.

¶ Before the service for Confession and Absolution the name of each one wishing to receive the Sacrament of the Supper should be given to the Minister, that only such as are qualified may be admitted to the Table of the Lord, and prepared to receive its full benefit.

¶ The service for Confession and Absolution should be held on the day preceding the administration of the Lord's Supper, and all who propose to partake of the Sacrament should attend this service, in conformity to the usage of the Church, and as set forth in Article xxv. Sec. 1–3 of the Augsburg Confession.

Private Confession.

¶ It is of great importance that the Minister should have personal knowledge of those whom he admits to the Lord's Sup

per, and to this end should inquire into the spiritual condition especially of the young and inexperienced, that he may instruct and encourage them as need may be. Christian people also, for their growth in knowledge and grace, should use their privilege to confer personally with those appointed to watch for their souls, in order to have the instructions and consolations of the Word of God ministered to them individually.

¶ Private Confession and Absolution is a service which has been used by the Church for such personal ministrations. It is not to be regarded as necessary, nor to be exacted of any one; but it is provided and recommended for such as are particularly distressed and burdened in conscience on account of sin.

¶ The enumeration of sins in Private Confession is entirely free; and the Minister should not curiously inquire into special forms of transgression, or otherwise burden penitents by questions about what is not voluntarily confessed: for the ministry of divine Absolution is not appointed to investigate secret sins, neither is such investigation necessary to their forgiveness. But penitents should be encouraged to confess the sins which specially burden their souls, that proper direction and consolation may be given them.

¶ Absolution is to be given only to such persons as are truly penitent, and sincerely determined to amend their ways; for without genuine repentance there is no forgiveness.

¶ The person making Confession may use his or her own words, or the words here given, or any other suitable words.

I. ORDER FOR PRIVATE CONFESSION AND ABSOLUTION.

¶ *The person making Confession in the presence of the Minister may say:*

I CONFESS before you, and before Almighty God, that I have greatly sinned against His holy commandments, in thoughts, words and deeds, and that I am by nature sinful and unclean, and deserve everlasting condemnation. On this account my heart is troubled. I sincerely lament that I have offended the Lord my God, and earnestly pray Him for Christ's sake

graciously to forgive me, and by His Holy Spirit to create in me a new heart, according as I believe and trust in His Word.

And inasmuch as you have command from the Lord Jesus, as a Minister of the Church, to absolve all that are truly penitent, I entreat of you to instruct and comfort me out of God's Word, to declare unto me in the Name of Jesus Christ the forgiveness of my sins, and to admit me to the Sacrament of His Body and Blood for the strengthening of my faith, as I purpose, with the help of God, to amend and better my sinful life.

Or this:

I CONFESS before God, my Maker and Redeemer, that I was conceived and born in sin, and that I have grievously sinned, in thoughts, words and deeds. But I flee for refuge to His infinite mercy, seeking and imploring pardon for Christ's sake. God be merciful to me! By His help I will live a better life.

¶ *The Minister shall then give the Absolution, saying:*

ALMIGHTY God, our heavenly Father, is merciful and gracious, and ready to forgive thee all thy sins, for the sake of His Son Jesus Christ, Who suffered and died for thee; therefore, in His Name, in obedience to His command, and by virtue of His words: "Whose soever sins ye remit, they are remitted unto them," I declare thee, being penitent, absolved and free from all thy sins. They are forgiven, as abundantly and completely as Jesus Christ hath merited by His sufferings and death, and commanded to be preached by the Gospel throughout the world. Take to thyself, then, for thy comfort and peace, the assurance which I now give thee in the Name of the Lord Jesus, and believe without doubt that thy sins are forgiven thee, in the Name

of the Father, and of the Son, and of the Holy Ghost, Amen.

The peace of the Lord be with thee.

II. ORDER FOR PUBLIC CONFESSION AND ABSOLUTION.

¶ The service of Public Confession and Absolution may include the singing of a Hymn, the reading of a Scripture Lesson, a Collect, a second Hymn, and an Address or Sermon, or the following Exhortation. Or, after the singing of a Hymn, the following Exhortation may be given:

DEARLY BELOVED: For as much as you purpose to come to the Holy Supper of our Lord, and desire to draw near with a true heart, in full assurance of faith, it behooveth you to examine yourselves, as the Apostle Paul exhorteth, and to seek the forgiveness which our Lord Jesus Christ hath commanded His Church to minister to all penitent and believing souls. Hear, therefore, what manner of persons they be whom God absolveth, and who receive the Holy Sacrament unto their salvation.

First, You need to be heartily sorry for all the sins you have in anywise committed against God's holy Law, whether by evil lust and purposes, by words or deeds, inwardly before God and your own consciences, or openly before men and against your fellow-man; by which sins, according to God's Word, you have deserved His wrath and condemnation, and must needs perish unless forgiven through the merit of our Lord and Saviour Jesus Christ.

Secondly, You must heartily desire God's mercy and forgiveness; for to them that hunger the promise is, they shall be filled. And if any one find not in himself such true sorrow for sin, and such desire to be for-

given, the more hath he need of God's grace and the more should he seek it; and then Christ will not break the bruised reed nor quench the smoking flax.

Thirdly, You must firmly believe that in no other way can your sins be forgiven, than only through the merit of Jesus Christ our Lord, Who died for us on the cross, shed His precious blood for the remission of our sins, and thus obtained eternal redemption for all believers. Those who believe not have no such consolation; "He that believeth not the Son shall not see life, but the wrath of God abideth on him." And that we may the more confidently believe that Christ's satisfaction for sin also avails for us, our Lord hath given authority and command to His Church on earth, in His Name to forgive sins, saying: "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." This power the Christian Church exerciseth through those called to be its Ministers. When, therefore, a Minister of the Church, according to Christ's Word, absolveth any one, he should confidently believe that Christ hath forgiven him; for it is Christ Himself speaking through the mouth of His servant. And still more to strengthen our assurance of forgiveness through Him, Christ hath ordained the Testament of His holy Supper. You should therefore believe without doubt, that, of His great love, He hath given His Body unto death *for you,* and shed His Blood for the remission of *your sins;* for as a pledge hereof He giveth you His Body and His Blood in the holy Sacrament.

Fourthly, If any one believe that his innumerable faults and sins are forgiven him through Christ, he must also forgive those who offend against him; and if he have wronged any one, he must seek reconciliation, and not retain malice or bitterness in his heart against

a fellow-man; for if he forgive not from the heart, it is proof that he understandeth not his own sins against God, and despiseth the riches of the grace and forgiveness of Christ, purchased at so great a cost, and therefore hath not true faith.

Finally, You must also have an earnest purpose, by the grace of God, to better your lives from day to day, and shun whatever is contrary to the love of God and your neighbor. For the exceeding grace and goodness of God toward us through Christ must constrain every one to love and praise Him in return, to trust Him gladly, to walk in His fear, to honor His Word, and to serve our neighbor in brotherly love, even as Christ also hath served us. In short, every one must give himself diligently to the duties of the station in which God hath placed him, and patiently bear his cross and trials after the example of the Lord Jesus.

¶ *Then shall be said and sung the 51st Psalm, as here followeth, the Congregation standing; or Psalm 32d may be used in the same manner.*

VERSICLE.

Make haste, O God, to deliver me:
Make haste to help me, O Lord.

THE PSALM.

HAVE mercy upon me, O God, according to Thy loving kindness.
According unto the multitude of Thy tender mercies, blot out my transgressions.
Wash me thoroughly from mine iniquity:
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.

Against Thee, Thee only, have I sinned, and done this evil in Thy sight:

That Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

Behold, I was shapen in iniquity:

And in sin did my mother conceive me.

Behold, Thou desirest truth in the inward parts:

And in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness:

That the bones which Thou hast broken may rejoice.

Hide Thy face from my sins:

And blot out all mine iniquities.

Create in me a clean heart, O God:

And renew a right spirit within me.

Cast me not away from Thy presence:

And take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation:

And uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways:

And sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation:

And my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips:

And my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it:

Thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion:

Build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering:

Then shall they offer bullocks upon Thine altar.

¶ *Then shall the Minister ask the Questions here following, the Congregation standing, and giving distinct answers to each Question.*

DEARLY beloved: I ask you in the presence of Almighty God, Who searcheth the heart:

DO you truly acknowledge, confess, and lament that you are by nature sinful and unclean, and that, by omitting to do good, and the doing of evil, you have in many ways, both inwardly and outwardly, grieved and offended your God and Saviour, and thereby deserved His condemnation and banishment from His presence?

If this be the sincere confession of your hearts, make it manifest by saying, Yes.

Answer. Yes.

DO you truly believe that Jesus Christ came into the world to save sinners, and that all who believe on His Name do receive forgiveness? Is it therefore your earnest desire to be delivered through Him from all your sins, and are you confident that your heavenly Father is ready to be gracious to you for Christ's sake, to forgive your sins, and to cleanse you from all unrighteousness?

If so, declare the same by saying, Yes.

Answer. Yes.

DO you also desire of us, Ministers of the Church, to declare to you God's forgiveness in Christ's Name, believing that this forgiveness avails for you in heaven? And are you resolved henceforth to be obedient to the Holy Spirit, so as to hate and forsake all manner of

sin, to walk as in God's presence, and to strive daily to grow in holiness of heart and life?

If so, announce it before God and each other by saying, Yes.

Answer. Yes.

Let us humbly kneel, and make confession unto God, imploring His forgiveness through Jesus Christ our Lord.

¶ *The Congregation shall then kneel, and unite together in saying:*

WE confess unto Thee, O God, our heavenly Father, that we have grievously sinned against Thee in many ways, not only by outward wrong-doing, but much more by inward blindness, unbelief, doubt, selfishness, fleshly lust, pride, impatience, uncharitableness, evil passions, covetous desires, and many other sins and faults, which we cannot fully understand, but which are all naked and open in Thy sight. We do earnestly repent, and are heartily sorry for these our offences: and we beseech Thee, of Thy great goodness, to have mercy upon us. O God, the Father in heaven, for the sake of Thy dear Son Jesus Christ, our Lord and Saviour, forgive our sins, and graciously help our infirmities. Amen.

¶ *Then shall the Minister stand up, and pronounce* The Absolution, *as here followeth; the Congregation still kneeling.*

ALMIGHTY God, our heavenly Father, hath had mercy upon us, and for the sake of the sufferings, death and resurrection of His dear Son Jesus Christ our Lord, forgiveth us all our sins. And, as a Minister of the Church of Christ, and by His authority, I declare unto you who do truly repent and believe in Him, the entire forgiveness of all your sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

On the other hand, by the same authority, I declare to all who are impenitent and unbelieving, that, so long as they continue in their impenitence, God hath not forgiven their sins, and will assuredly visit their iniquities upon them, if they turn not from their evil ways, and come to true repentance and faith in Christ, ere the day of grace be ended. Amen.

¶ *Then shall all say together:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall be said the Collect for Peace, as here followeth:*

THE VERSICLE.

The Lord will give strength unto His people.
The Lord will bless His people with peace.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

THE SOLEMNIZATION OF MARRIAGE.

¶ When it is the custom, or it is desired, the Minister may publish the Banns of Marriage in the Church, one or more Sundays before the day appointed for the Marriage, saying:

N. N. and N. N. purpose to enter into the holy estate of Matrimony, according to God's ordinance. They desire that prayer may be made for them, that they may enter into this union in the Name of the Lord, and be prospered in it. If any one can show just cause why they may not be joined together, let him now speak, or else hereafter forever hold his peace. The blessing of God abide with them. Amen.

¶ Marriage should be solemnized in the Church, but may be solemnized in any other suitable place.

¶ The Seasons of Advent and Lent, from of old, have been regarded by the Church as unsuitable times for Marriages.

¶ Before solemnizing a Marriage the Minister shall be fully assured and certified concerning the following things: 1. That the persons to be joined in Marriage have freely given their consent thereto. 2. That their parents or guardians have given their consent, especially if the parties be not of legal age. 3. That the laws of the State have in all respects been observed. 4. That the persons to be married be not related to each other in ways rendering their marriage contrary to God's ordinance, or to what is forbidden in the Holy Scriptures. 5. That there be no hindrance by previous Marriage which has not been dissolved for reasons approved by God's Word.

¶ When Marriage is solemnized in the Church, a Hymn of Invocation of the Holy Ghost may be sung, and Psalm 127, or 128, may be sung or said, ending with the Gloria Patri. An Address may then be made, and the Marriage solemnized in the following manner:

¶ *The persons to be married shall present themselves before the Altar and the Minister shall say:*

DEARLY Beloved! Forasmuch as Marriage is a holy estate, instituted of God, and to be held in honor by all, it becometh those who purpose to enter therein,

duly to weigh what the Word of God teacheth concerning it. Know ye therefore,

That Marriage was ordained by God Himself, when He said: "It is not good that the man should be alone; I will make him an help meet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

Hear also what God hath commanded concerning this estate: "Husbands, love your wives, even as Christ also loved the Church. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." "Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the Head of the Church."

Hear also the cross which God hath laid upon this estate: "Unto the woman He said, I will greatly multiply thy sorrow;" and unto the man, "In sorrow, and in the sweat of thy face, shalt thou eat bread till thou return unto the ground."

Nevertheless, Marriage is well pleasing to God, and hath His blessing; as it is written: "God created man in His own image; male and female created He them. And God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth. And God saw everything that He had made, and, behold, it was very good." Therefore, "Whoso findeth a wife, findeth a good thing, and obtaineth favor from the Lord."

Into this holy estate these two persons now come to be united. If any one, therefore, can show just cause why they may not be joined together, let him now speak, or else hereafter for ever hold his peace.

Forasmuch, then, as nothing hath been shown to hinder this Marriage, I ask,

N. DOST thou take N. here present to be thy wedded wife, and forsaking all others, to keep thee only unto her so long as ye both shall live? If so, declare it before God and these witnesses by saying, I do.

Answer. I do.

N. DOST thou take N. here present to be thy wedded husband, and forsaking all others, to keep thee only unto him so long as ye both shall live? If so, declare it before God and these witnesses by saying, I do.

Answer. I do.

¶ *If the wedding ring be used, the Minister shall now ask for it, and, taking it, he shall deliver it to the man to be put on the fourth finger of the woman's left hand, and the Minister shall say, and the man may say after him:*

Receive this ring as a pledge and token of wedded love and troth.

¶ *If two rings be used, the Minister shall say:*

Exchange rings as a pledge and token of wedded love and troth.

¶ *Then shall the Minister say:*

Join your right hands.

¶ *Here, if desired, the Minister may direct the man to say after him:*

I, N., in the presence of God and this assembly, take thee, N., to be my wedded wife, and plight thee my troth in every duty, not to part from thee till death us do part.

¶ *In like manner shall the woman also say after the Minister:*

I, N., in the presence of God and this assembly, take thee, N., to be my wedded husband, and plight thee my troth in every duty, not to part from thee till death us do part.

¶ *Then shall the Minister say:*

WHAT God hath joined together, let no man put asunder. And forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this assembly, I pronounce them man and wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The persons married may then kneel for prayer, and the Minister shall say:*

ALMIGHTY God, Who didst create man and woman, and didst join them together in Marriage, making them fruitful by Thy blessing, thereby signifying the mystery of the union betwixt Thy Son Jesus Christ and His Bride the Church: We beseech Thine infinite Goodness, let not this Thy blessed work and ordinance be set aside, or brought to naught, but graciously protect and preserve it; through Jesus Christ our Lord. *Amen.*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE Lord bless you and keep you.
The Lord make His face shine upon you, and be gracious unto you.
The Lord lift up His countenance upon you, and give you peace. Amen.

¶ *The* Te Deum *may then be sung.*

VISITATION OF THE SICK.

¶ When a Church-member is taken sick, notice thereof shall be given to the Minister, that he may aid the sick person with the Word and Sacrament, as the case may require. This should not be delayed to the last extremity, but the Minister should be called in time, that the sick person may be examined, instructed and comforted while able fully to understand what is done.

¶ The Minister shall instruct the sick, as the need may be, how a Christian is to look upon his sickness, why it is sent upon him, what God intends thereby, and how to bear it in a Christian way. He should endeavor to give comfort, not only against bodily pains and weakness, but also against all manner of spiritual conflicts, that those in suffering may learn that God means it well with them, and become the more peacefully and patiently reconciled to their afflictions.

¶ In these ministrations the Minister cannot be confined to any fixed form to be used under all circumstances, but must carefully adapt himself to each case.

I. ORDER FOR THE VISITATION OF THE SICK.

¶ *The Minister, coming into the presence of the sick person, may say:*

Peace be to this house, and to all that dwell herein.

¶ *Then may he and those present offer prayers as follows:*

Lord, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*
Lord, have mercy. *Lord, have mercy.*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation.

But deliver us from evil.
O Lord, save Thy servant;

Who putteth his trust in Thee.
O Lord, send *him* help from the Sanctuary;
And strengthen him *out of Zion.*
Let the enemy have no advantage of him;
Nor the wicked approach to hurt him.
O Lord, strengthen *him;*
Upon the bed of languishing.
O Lord, hear our prayer;
And let our cry come unto Thee.

ALMIGHTY God, to whom mercy belongeth, and Whose delight it is at all times to spare and save: Accept, we beseech Thee, our humble prayer, and set free Thy servants that lie under the bondage of sin, according to Thy merciful goodness; through our Lord Jesus Christ. *Amen.*

¶ *Then may the Minister, at his discretion, say the Exhortation here following, or any other suitable words of instruction, comfort, or admonition.*

DEAR Friend: Since it hath pleased God to visit thee with bodily ailment and suffering; in order that thou mayest bear it in submission to His will, know,

1. That our bodily afflictions are from the hand of God, and come to us only by reason of sin; and that it is the corrupt nature inherited from Adam that bringeth with it death and whatsoever belongeth to the reign of death, including also our infirmities, diseases, and miseries. For, if we had no sin, neither death, nor any other ills, could have power over us.

2. In order that we may not despair amid our sins, sickness, and manifold afflictions, or even in the agonies of death, the holy Gospel teacheth us that Jesus Christ, the Son of God, is ready to free us from all sin, if we believe in His gracious promise. And this is accomplished, first, by the cleansing of our hearts and

conscience here on earth through the Word and Sacraments; and then, being thus reconciled to God through faith, sin must be rooted out of our whole nature and condition, that we may live unto God in righteousness and holiness for ever.

3. Our blessed Lord sendeth upon us sickness, yea, even death, not because He is angry with us, and would destroy us in His wrath, but in great mercy, that He may thereby move us to true repentance and faith, and finally set us free from all remaining sin, and from all manner of evil, whether of body or soul; as the holy Scriptures abundantly assure us. For St. Paul saith (1 Cor. 11), "When we are judged, we are chastened of the Lord, that we should not be condemned with the world." Again (Rom. 8), "All things work together for good to them that love God; and nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord, whether it be tribulation or distress, death or life."

4. Being thus assured by the Gospel, and knowing of a certainty, that all thy sins are taken from thee and laid on Christ, and by Him put away and abolished for ever, so that there is no more condemnation to them that believe, but only grace, comfort, life and salvation; know that God regardeth thee, not as a wicked and condemned sinner of Adam born, but as a righteous, holy and beloved child in Christ. In the righteousness and life of Christ thou shalt live forever as surely as He hath borne the wrath of God and died, not for His own sins, but for thine. Behold, then, and comfort thyself in this grace, knowing that sin, judgment, death and hell concern thee no more, since Christ the Lamb of God hath Himself borne and overcome them for ever. Therefore, in and through thy Lord Jesus, be assured of all grace, comfort and salvation from God the Father, and in this confidence submit thyself to

His gracious will, saying: "The Lord is my Light and my Salvation; whom shall I fear?" "Father, Thy will be done." "Into Thy hands I commend my spirit."

¶ *Then shall the Minister examine whether the sick person be in true penitence, and in charity with his fellow-men, and have good hope through grace of eternal life. The questions here following may be used, or such others as may be suited to the case.*

¶ *When these inquiries are made, the Minister may ask all others to withdraw, if he see cause, especially if the sick person desire to unburden his mind of any matter weighing upon his conscience.*

DEAR Friend: Art thou heartily sorry that thou hast so often grieved and offended thy gracious God and loving Father, sincerely desiring that these thy sins be forgiven thee?

Believest thou that Jesus Christ, the Son of God, suffered for thee the painful death of the Cross, and hath redeemed thee with His precious blood?

Believest thou that thou canst not be saved by thine own merits or good works, but only through the bitter sufferings and death of thy Saviour, Jesus Christ?

¶ *It is meet and salutary that, after such examination, Private Confession and Absolution should follow.*

¶ *The Minister may, at his discretion, read some suitable portions of Scripture, as indicated below.*

¶ *After the reading, he shall offer Prayer, selected from the Prayers here following, or some other suitable Prayer; and at the end of the Prayer he shall say:*

The peace of the Lord be with you alway.

LESSONS AND PRAYERS FOR THE SICK.

I. AFFLICTIONS AND THEIR USES.

Psalms: xxx, lxxiii.

Lessons.

James 5: 14–16; Jerem. 29: 11–14; Lament. 3: 18–33; Matt. 8: 1–13; John 5: 1–14; James 1: 2–12; 1 Pet. 1: 3–25; 4: 1–19.

Sentences.

BEHOLD, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty (Job 5: 17).

For whom the Lord loveth He correcteth; even as the father the son in whom he delighteth (Prov. 3: 12).

Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them (Isa. 26: 16).

Behold, I have refined thee: I have chosen thee in the furnace of affliction (Isa. 48: 10).

My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa. 55: 8, 9).

I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee (Jerem. 31: 3).

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen (2 Cor. 4: 17, 18).

As many as I love, I rebuke and chasten: be zealous therefore, and repent (Rev. 3: 19).

Prayers.

I.

A Litany for the Sick.

LORD God, the Father in heaven,
Have mercy upon him.
Lord God, the Son, Redeemer of the world,
Have mercy upon him.
Lord God, the Holy Ghost,
Have mercy upon him.

Be gracious to *him.*
Spare him, *good Lord.*
Be gracious to *him.*
Help him, *good Lord.*
From all sin,
Good Lord, deliver him.
From all unbelief and doubt,
From Thy just and dreadful wrath,
From the crafts and assaults of the devil,
From the fear of eternal death,
From the anguish and pains of hell,
And from all evil,
Defend him, *good Lord.*

By Thy holy Nativity,
By Thine Agony and Bloody Sweat,
By Thy Cross and Passion,
By Thy glorious Resurrection and Ascension,
Help him, *O Lord God.*
In the hour of death,
And in the day of Judgment,
Help him, *good Lord.*

We poor sinners beseech Thee
To hear us, O Lord God.
That Thou wouldest give *him* health of body and soul

That *he* may confidently look to Thy fatherly goodness for whatsoever is needful.

That *he* may be enabled to call upon Thee in true faith.

That Thy good angel may defend, direct and conduct *him* in all *his* ways.

That, in steadfast faith, *he* may withstand and overcome all temptation.

That *he* may resign *himself*, body and soul, to Thy will.

That *he* may truly know and heartily repent of all *his* sins.

That *he* may find comfort in Thy goodness and mercy.

That *he* may willingly forgive all *his* enemies and persecutors.

That *he* may turn away from all lusts and pleasures of the world.

That *his* desire may be unto Thee and the treasures of Thy heavenly kingdom.

That *he* may await *his* last hour in patience.

That *he* may commit *his* spirit into Thy hands.

That *his* departure may be in peace.

That *he* may have part in the resurrection unto life.

That *he* may meet *his* Lord with joy.

That *he* may live for ever in Thy kingdom.

Hear us, good Lord.

O Lord Jesus Christ, Son of God;
Have mercy upon him.

O Lamb of God, that takest away the sin of the world;
Have mercy upon him.

O Lamb of God, that takest away the sin of the world;
Have mercy upon him.

O Lamb of God, that takest away the sin of the world;
Grant him *Thy peace.*

Amen.

II.

EVERLASTING God, merciful Father, Who tenderly carest for us in our need and sorrow, and gavest thy Son to be tempted in all points like as we are, yet without sin, that we might have a faithful High Priest Who can be touched with the feeling of our infirmities: We Thy children beseech Thee for our afflicted *brother*, who lieth under Thy mighty hand, that Thou wouldest not enter into judgment with *him* for *his* sins, but strengthen and comfort *him* by Thy Holy Spirit in faith and patience, that *his* sickness may be to Thy glory and the salvation of *his* soul; through Jesus Christ, the heavenly Physician, our Brother and Lord. Amen.

III.

LORD God, heavenly Father; if it please Thee to visit me with bodily infirmities, here I am. I know Thou art too kind and gracious to suffer anything to come upon me except for my good and blessing. Grant that I may rightly receive Thy visitation, and that my sickness may be to Thine honor and glory; through Jesus Christ my Lord and Saviour. Amen.

IV.

O LORD Jesus, Who hast made it my lot to bear the cross; give me also an obedient and submissive heart, that I may joyfully take Thy yoke upon me, and willingly follow Thee in every affliction. Amen.

II. KNOWLEDGE OF SIN AND REPENTANCE.

Psalms: vi, xxxi, xxxviii, li, cii, cxxx, cxliii, lxxxviii, cxxxix.

Lessons.

Jerem. 30: 12–15, 17; Lamen. 3: 37–44, 55–58;

Ezek. 18 : 19–24; Dan. 9 : 4–19; Luke 13 : 1–9; Rev. 2 : 1–17; 3 : 1–6.

Sentences.

KEEP back Thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression (Ps. 19 : 13).

Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon (Isa. 55 : 6, 7).

Your iniquities have separated between you and your God, and your sins have hid His face from you (Isa. 59 : 2).

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as the leaf; and our iniquities, like the wind, have taken us away. Be not wroth very sore, O Lord, neither remember iniquity for ever (Isa. 64 : 6, 9).

Know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts (Jerem. 2 : 19).

Return, thou backsliding Israel, saith the Lord, and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God (Jerem. 3 : 12, 13).

O Lord, our backslidings are many; we have sinned against Thee (Jerem. 14 : 7).

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live (Ezek. 33 : 11).

Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil (Joel 2: 12, 13).

Prayers.

I.

ALMIGHTY and everlasting God, and Father: Through Jesus Christ Thy Son, have mercy upon us, and grant and increase in us Thy Holy Spirit, that we may rightly know and lament our sins, and with true faith embrace and receive Thy grace and forgiveness through Christ; to the end that we may more and more die unto sin, live to Thee in newness of life, and ever serve and please Thee; through Jesus Christ our Lord and Saviour. Amen.

II.

O LORD Jesus Christ, my own and best Physician: I come to Thee in this my sickness, and call upon Thee in mine affliction. Remember me graciously, O Christ, and forgive the sins by which I have merited this chastisement. Enter not into judgment with me as I have deserved. Turn away Thine anger from me, and through the power of Thy Holy Spirit, I will keep myself from sin, and amend my life. Amen.

III.

HOLY and merciful God; with stricken and contrite heart I confess to Thee, that by my sins I have well deserved this sickness; but I am deeply grieved that I have offended Thy Divine Majesty, and brought this trouble upon myself. Look upon mine affliction and my pain, and heal my broken heart. Mercifully for-

give me all my sins, and cleanse me from all unrighteousness; through Jesus Christ my Lord. Amen.

III. ASSURANCE OF FORGIVENESS THROUGH FAITH IN CHRIST.

Psalms: xxv, xl, lxxvii.

Lessons.

Matt. 9: 1–8; Luke 7: 36–50; 15: 1–10, 11–32; John chapters 14, 15, 16, 17; Rom. 3: 23–28; 10: 9–13.

Sentences.

I HAVE blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee (Isa. 44: 22).

Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all (Isa. 53: 4–6).

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer (Isa. 54: 7, 8).

Thus saith the high and lofty One that inhabiteth eternity, Whose Name is Holy, I dwell with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth (Isa. 57: 15, 16).

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness (Isa. 61: 10).

Is Ephraim My dear son? Since I spake against him, I do earnestly remember him still; I will surely have mercy upon him, saith the Lord. For I have satiated the weary soul, and I have replenished every sorrowful soul (Jerem. 31: 20, 25).

The just shall live by his faith (Hab. 2: 4).

Jesus said unto them, They that be whole need not a physician, but they that are sick. Learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance (Matt. 9: 12, 13).

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light (Matt. 11: 28–30).

Behold the Lamb of God, which taketh away the sin of the world (John 1: 29).

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3: 16).

Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. Him that cometh to Me I will in no wise cast out. This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on Me hath everlasting life (John 6: 35, 37, 40, 47).

I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. Verily, verily, I say unto you, If a man keep My saying, he shall never see death (John 8: 12, 51).

This is life eternal, that they might know Thee the

only true God, and Jesus Christ, whom Thou hast sent (John 17 : 3).

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4 : 12).

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Where sin abounded, grace did much more abound (Rom. 5 : 8, 20).

We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him (2 Cor. 5 : 20, 21).

In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1 : 7).

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (1 Tim. 1 : 15).

The blood of Jesus Christ cleanseth us from all sin (1 John 1 : 7).

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is (1 John 3 : 1, 2).

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (1 John 4 : 9, 10).

As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2 : 14, 15).

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3 : 20).

Prayers.

I.

O LORD Jesus Christ, Thou Thyself hast said, Come unto Me, all ye that labor and are heavy laden, and I will give you rest. We therefore come to Thee in our supplications for our afflicted *brother*. O Lord Jesus, have mercy upon *him*, and take from *him* first of all the heavy burden of sin; for Thou art the Lamb of God Who hast borne and takest away the sin of the whole world. Put Thy sufferings, cross and death between *his* sins and the righteous wrath of God, that where sin hath abounded grace may much more abound. Deal not with *him* as *he* hath deserved, but make intercession for *him* as Thou hast bought *him* with a price, and let *him* graciously find through Thee the way to the Father, and thus obtain everlasting life. Amen.

II.

LORD Jesus Christ, have mercy upon me. Help me, O Lord. Deliver my soul, and save me. I trust and hope in Thee, let me not be ashamed. Enter not into judgment with me, but look upon me with the eyes of Thy mercy. Accept me, O Lord, and acknowledge me as the creature of Thy hand whom Thou hast purchased with Thy precious blood. Be merciful unto me, and help me, O God my salvation, for Thy Name's sake. Amen.

IV. PATIENCE UNDER SUFFERING, AND TRUST IN GOD'S HELP.

Psalms: xiii, xvii, xxiii, xxvii, xxxiv, xlii, lxii, lxiii: 2–9, lxxi, xci, cxxi.

Lessons.

Luke 11: 1–13; 18: 1–8; Acts 3: 1–10; Rom. 5: 1–5; 8: 18–27; Rom. 8: 28–39; 14: 7–9; 2 Cor. 1: 3–7; 4: 7–18; Jas. 5: 7–11.

Sentences.

LORD, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear (Ps. 10: 17).

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass (Ps. 37: 5).

Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me (Ps. 50: 15).

He that is our God is the God of salvation; and unto God the Lord belong the issues from death. God shall wound the head of His enemies (Ps. 68: 20, 21).

Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me: The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever (Ps. 138: 7, 8).

Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength (Isa. 30: 15).

He giveth power to the faint, and to them that have no might He increaseth strength. They that wait upon the Lord shall renew their strength (Isa. 40: 29, 31).

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness (Isa. 41: 10).

A bruised reed shall He not break, and the smoking flax shall He not quench (Isa. 42: 3).

Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest

through the waters, I will be with thee; and through the rivers, they shall not overflow thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour (Isa. 43 : 1–3).

The Lord hath comforted His people, and will have mercy upon His afflicted. Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands (Isa. 49: 13–16).

The Lord is good, a stronghold in the day of trouble: and He knoweth them that trust in Him (Nahum 1 : 7).

Jesus said unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me (Matt. 16 : 24).

He that shall endure unto the end, the same shall be saved (Matt. 24 : 13); rejoicing in hope, patient in tribulation, continuing instant in prayer (Rom. 12 : 12).

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise (Heb. 10: 36).

He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear (Heb. 13 : 5, 6).

Prayers.

I.

MERCIFUL and gracious God, Who dealest wonderfully with Thy saints, and deliverest them in due season, though Thy help tarry for a time that our faith may be tried, and our hope increased and made sure by patience and experience: Bow down Thine ear to our supplication and grant us Thy Holy Spirit, that,

continuing instant in prayer, with full assurance of hope, we may patiently wait for Thy promised help; through Thy Son, our dear Lord Jesus Christ. Amen.

II.

O LORD, heavenly Father, Thou art a faithful God, and sufferest not any one to be tempted above that he is able to bear, but with the temptation also makest a way of escape, that he may be able to bear it: We beseech Thee for our sick *brother* in *his* great affliction and pain, that Thou wouldest not suffer the cross to be too heavy upon *him*. Strengthen *him* that *he* may bear it with patience, and never more despair of Thy mercy.

O Christ, Thou Son of the living God, Thou Who didst bear for *him* the pain of the cross and die for *his* sins: From the depths of our hearts we call upon Thee, have mercy upon *him*, forgive *him* all *his* trespasses, and suffer not *his* faith to fail.

O God, the Holy Ghost, our true Comforter in all distress: Uphold *him* in patience and right prayer, sanctify *him* with full assurance, and forsake *him* not in the last extremity. Lead Thou *him* from this world of sorrow to the heavenly home. Amen.

III.

LORD Jesus Christ: Give unto me at all times a patient spirit, willing and ready to wait and pray, that I may not be weary of Thy chastening, but cast my burden upon Thee with all cheerfulness and confidence, and ever hope for the best from Thee, Who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.

V. PREPARATION FOR DEATH.

Psalms: xxxix, xc.

Lessons.

Job 14: 1–5; Isa. 38: 1–8; 40: 6–8; 2 Cor. 5: 1–10, Phil. 1: 21–30; Luke 2: 25–32.

Sentences.

WE are strangers before Thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding (1 Chron. 29: 15).

Watch therefore: for ye know not what hour your Lord doth come (Matt. 24: 42).

Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel (2 Tim. 1: 10).

There remaineth a rest to the people of God. Let us labor therefore to enter into that rest (Heb. 4: 9. 11).

It is appointed unto men once to die (Heb. 9: 27).

Here we have no continuing city, but we seek one to come (Heb. 13: 14).

Prayers.

I.

ALMIGHTY, everlasting, and most merciful God, Thou Who dost summon and take us out of this sinful and corrupt world to Thyself through death, that we may not perish by continual sinning, but pass through death to life eternal: Help us, we beseech Thee, to know and believe this with our whole heart, to the end that we may rejoice in our departure, and at Thy call cheerfully enter into Thine everlasting kingdom; through Jesus Christ Thy Son our Lord. Amen.

II.

O LORD, teach me to consider that I must die, and that here I have no continuing city. Make me mindful of the shortness and vanity of my life, that I may think much upon mine end, and live and die in this world, not to myself, but to Thee; so that in cheerful faith I may look for the day of my departure and the appearing of Thy Son Jesus Christ, and hasten unto the same by a holy walk and a godly life; through Jesus Christ my Lord and Saviour. Amen.

III.

O LORD Jesus! Since Thou hast hidden from me the day and hour when I shall be called away from earth, teach me to be ready at every moment, that I may willingly leave this world, depart in peace, and with Thee and all the elect keep the Sabbath of eternal rest; Thou Who with the Father and the Holy Ghost livest and reignest world without end. Amen.

VI. HOPE OF RESURRECTION AND ETERNAL LIFE.

Psalms: cxvi, cxxvi.

Lessons.

Rev. 3: 7–13; 7: 13–17; 21: 1–7; 22: 1–5.

Sentences.

THE ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35: 10).

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction (Hos. 13: 14).

My sheep hear my voice, and I know them, and they follow Me: and I give unto them eternal life; and they

shall never perish, neither shall any man pluck them out of My hand (John 10 : 27, 28).

I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die (John 11 : 25, 26).

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Phil. 3 : 20, 21).

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom (2 Tim. 4 : 6–8, 18).

Jesus Christ the same yesterday, and to-day, and for ever (Heb. 13 : 8).

Be thou faithful unto death, and I will give thee a crown of life (Rev. 2 : 10).

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them (Rev. 14: 13).

Prayers.

I.

ALMIGHTY and gracious God, Thou Who upholdest our life in the midst of death: We beseech Thee to look mercifully upon this sick one, to strengthen *him* in body and soul, and in Thy mercy to forgive *him* all

sin. Accept the offering of the innocent death of Jesus Christ Thy dear Son as the ransom for *his* transgressions, since *he* hath been baptized into the Name of Jesus, and hath been washed and cleansed with His blood. Deliver *him* also from *his* bodily distress and pain; shorten *his* sufferings; uphold *him* against the accusations of conscience, and against all temptations of the evil one; to the end that *he* may overcome in the good fight of faith. Grant *him* a blessed departure to life eternal, and send Thy holy angels to bear *him* to the general assembly of all Thine elect in Christ Jesus our Lord. Amen.

II.

O LORD Jesus Christ, Thou Who alone art the door to eternal life, through the which whosoever shall enter in shall be saved: We earnestly beseech Thee to open this door of salvation to this dying one, and speedily deliver *him* out of all anguish of sin, and from all the craft and power of the devil. Help, O Lord, that *he* may not go astray, nor suffer harm in the valley and shadow of death. Do Thou, as a faithful shepherd, receive *him* as Thy servant and one of Thy flock. Let Thy Word shine in *his* heart. Stand by *him* in the trying hour, and show *him* Thy salvation. Suffer *him* not to fall away from the right faith. Take *his* soul into Thy hands, and so minister to *him* of Thy grace that *he* may not be touched by any evil, but have an abundant entrance into life everlasting. Amen.

III.

O THOU true Saviour, Jesus Christ! Thou Who art the Lamb of God that takest away the sin of the world, and hast washed and cleansed me in Thy blood: I beseech Thee, by Thy bitter Passion, and especially by what Thou didst suffer when Thy soul passed out of the

body, have mercy upon my poor soul in the hour of its departure, and bring me to life everlasting; Thou Who livest and reignest for ever and ever. Amen.

IV.

HELP, O Lord Jesus Christ, that, in this my last extremity, I may joyfully overcome by Thy grace. Uphold me in true faith, and comfort me with Thy Spirit when my end shall come, that even in death I may not be severed from Thee. O Lord, to Thee I commend my soul which Thou hast purchased with Thy precious Blood. Amen.

V.

O THOU ever faithful God, shorten to me the agonies of death, and vouchsafe a peaceful and happy end, according to Thy lovingkindnesses as they have been ever of old, that I may thank and praise Thee for Thy mercy for ever and ever. Amen.

II. COMMUNION OF THE SICK.

¶ The Lord's Supper shall not be administered to any one who does not give evidence of sincere repentance and living faith in Jesus Christ, and of an earnest desire to receive the Sacrament. Nor shall it be given to any one who is without ability to discern, or who, by reason of sickness, is unable rightly to receive and retain the bread and wine; of which things the Minister shall be reasonably assured before administering the Sacrament.

¶ If the sick person be so weak, or in such peril of death, that the Order here given cannot be fully observed, it shall suffice to use the most essential parts, to wit: the Confession and Absolution, the Words of Institution, and the giving of the Bread and Wine.

Minister.

FORASMUCH as thou desirest to receive the Holy Sacrament of the Body and Blood of our Lord and

Saviour Jesus Christ, for the comfort and relief of thy conscience, and for the strengthening of thy faith, in this thine affliction; it is meet and right that thou shouldest make Confession of thy sins, receive in the Absolution assurance of forgiveness, and thus be prepared worthily to receive the Holy Supper to thy soul's health.

¶ *The Confession may be made by the sick person in his own words, or he may use one of those given in the Order for Private Confession, or any other suitable Confession. The Minister may say the Confession and the sick person say it with him, or otherwise make it his own.*

¶ *Confession having been made, the Minister shall pronounce the Absolution, as follows:*

ALMIGHTY God, our heavenly Father, is merciful and gracious, and ready to forgive thee all thy sins, for the sake of His Son Jesus Christ, Who suffered and died for thee; therefore, in His Name, in obedience to His command, and by virtue of His words: "Whose soever sins ye remit, they are remitted unto them," I declare thee, being penitent, absolved and free from all thy sins. They are forgiven, as abundantly and completely as Jesus Christ hath merited by His sufferings and death, and commanded to be preached by the Gospel throughout the world. Take to thyself, then, for thy comfort and peace, the assurance which I now give thee in the Name of the Lord Jesus, and believe without doubt that thy sins are forgiven thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Minister make ready for the Administration of the Sacrament, and if Confession has previously been made the Office may begin with the 25th Psalm:*

UNTO Thee, O Lord, do I lift up my soul. O my God, I trust in Thee: let me not be ashamed. Etc.

¶ *Then shall the Minister say the Gospel, John iii. 16.*

GOD so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

¶ *Then shall be said the* Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then shall the Minister turn to the table whereon the Bread and Wine have been placed, and shall say:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

¶ *Then shall he say the Words of Institution.*

OUR Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, say-

ing, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

¶ *Then shall he give to the sick person the Bread, saying:*

THE Body of our Lord Jesus Christ, given for thee, strengthen and preserve thee in true faith unto everlasting life. Amen.

¶ *Then shall he take the Cup and say:*

AFTER the same manner, also, when He had supped, He took the Cup, and when He had given thanks, He gave it to them, saying: Drink ye all of it; this Cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.

¶ *Then shall he give the Wine, saying:*

THE Blood of our Lord Jesus Christ, shed for thy sins, strengthen and preserve thee in true faith unto everlasting life. Amen.

¶ *After communicating,* Psalm ciii, or cxi, or cxvii, or cxviii, *may be said, and then shall follow the Thanksgiving.*

O give thanks unto the Lord, for He is good.
And His mercy endureth for ever.

WE thank Thee, Almighty God, that Thou hast refreshed this Thy servant with this salutary gift; and we beseech Thee, of Thy mercy, to strengthen *him,* through the same, in faith toward Thee, in love toward all mankind, in patience under trials, and in the blessed hope of everlasting life; through Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

THE Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious

unto thee. The Lord lift up His countenance upon thee, and give thee peace. Amen.

III. THE COMMENDATION OF THE DYING.

¶ *When a Minister is called to a member of the Church, being in peril of death, he may, with those present, offer prayers as here followeth:*

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.

¶ *Then shall all present say together:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Minister.

O GOD, our heavenly Father: Thou hast promised us by Thy Son, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Upon this Thy promise, we beseech Thee on behalf of Thy servant, who hath been baptized in the Name of Jesus, and hath openly confessed Thee the everlasting God, Father, Son and Holy Ghost. Graciously accept *him*, and forgive *him* all *his* sins; mercifully defend *him* against all temptations; and grant *him* everlasting life; through Jesus Christ, Thy Son, our Lord. Amen.

¶ *Then may be said one or more* Psalms *or Scripture* Lessons, *as given in the* Lessons and Prayers for the Sick, *as the strength of the sick person may allow. When the end is at hand, portions of the History of the Passion of our Lord may be read, and at the last may be said the* Nunc Dimittis.

¶ *Then may be said*

THE LITANY FOR THE DYING.

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.

O God, the Father in heaven;
Have mercy upon him.
O God the Son, Redeemer of the world;
Have mercy upon him.
O God, the Holy Ghost;
Have mercy upon him.
Be gracious unto *him.*
Spare him, *good Lord.*
Be gracious unto *him.*
Help him, *good Lord.*
From Thy wrath;
From an evil death;
From the pains of hell;
From the power of the devil;
From all evil:
Good Lord, deliver him.
By Thy holy Nativity;
By Thine Agony and Bloody Sweat;
By Thy Cross and Passion;
By Thy Death and Burial;
By Thy glorious Resurrection and Ascension;

By the Grace of the Holy Ghost, the Comforter:
Help him, *good Lord.*
In the hour of death;
And in the day of judgment:
Help him, *good Lord.*
We poor sinners do beseech Thee;
To hear us, O Lord God.
That Thou wouldest spare *him;*
We beseech Thee to hear us, good Lord.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Amen.

¶ *When the soul is about to depart, the Minister may lay his hand on the head of the dying believer, and say:*

DEPART in peace, Thou ransomed soul, in the Name of God the Father Almighty, Who created thee; in the Name of Jesus Christ, the Son of the Living God, Who redeemed thee; in the Name of the Holy Ghost, Who sanctified thee. Enter now into Mount Zion, the City of the Living God, the heavenly Jerusalem, to the innumerable company of angels, and to the General Assembly and Church of the firstborn, which are written in heaven. The Lord preserve thy going out and thy coming in, from this time forth, even for evermore. Amen.

¶ *When the spirit of a believer has departed, the following Prayer may be said:*

WE thank Thee, Lord Jesus, Thou Prince of Life that Thou hast kept this our *brother* steadfast in true repentance and faith, and hast granted *him* a

blessed end. Now *he* is at home, and present with the Lord. All *his* sorrows are passed. God shall wipe away all tears from *his* eyes. Everlasting joy and gladness shall be on *his* head; and sorrow and sighing shall flee away. Comfort us, O Lord, who are still in this vale of tears. Help us, O Christ, to bear in patience to the end the burdens and trials of our earthly pilgrimage. Enable us to follow our *brother's* faith, and to stand ever ready, that, when our last hour shall come, we also may cease from our labor, depart in peace, and enter into Thy heavenly rest; Thou Who livest and reignest, with the Father and the Holy Ghost, ever one God, world without end. Amen.

The peace of the Lord be with us all. Amen.

THE BURIAL OF THE DEAD.

¶ The Order of Service here following is provided only for the Burial of members of the Church, or those who depart this life in Christian faith.

¶ When the services are held at the house, or in the Church, before the Burial, the order here given may be used in full to what is given for use at the grave.

¶ When the services are held in the Church after the Burial, only the Order for the Act of Burial shall be used at the grave, and the full Service used afterward.

¶ When a brief Service is held at the house before going to the Church, or to the grave, a Hymn may be sung, followed by one of the Lessons and a Collect or Prayer.

¶ The regular Service may begin as follows:

LORD, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall be sung or said one or more of the* Psalms *here following. The* Psalm *may be preceded and followed by its* Antiphon. *The* Gloria Patri *is not used in this Service, to either* Psalm *or* Canticle.

Psalm cxxx.

Antiphon: If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

OUT of the depths: have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications.

If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?

But there is forgiveness with Thee: that Thou mayest be feared.

I wait for the Lord, my soul doth wait: and in His Word do I hope.

My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Antiphon: If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

Or,

Psalm xc.

Antiphon: So teach us to number our days, that we may apply our hearts unto wisdom.

LORD, Thou hast been our dwellingplace: in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world: even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction: and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past: and as a watch in the night.

Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grass that groweth up.

In the morning it flourisheth, and groweth up: in the evening it is cut down, and withereth.

For we are consumed by Thine anger: and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee: our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away.

Who knoweth the power of Thine anger: even according to Thy fear, so is Thy wrath.

So teach us to number our days: that we may apply our hearts unto wisdom.

Return, O LORD, how long: and let it repent Thee concerning Thy servants.

O satisfy us early with Thy mercy: that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us: and the years wherein we have seen evil.

Let Thy work appear unto Thy servants: and Thy glory unto their children.

And let the beauty of the LORD our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

Antiphon: So teach us to number our days, that we may apply our hearts unto wisdom.

¶ *Instead of these*, Psalm xxiii. xxv, xxvii, xxxix, xlii, lxxiii,

cxvi, cxxi, cxxxix, *or* cxlvi, *may be used. The* Antiphon *may be taken from those at the end of the* Antiphons *for the Church Year.* (*Page 103.*)

¶ *A* Hymn *may be sung after the Psalm, and then shall one or more of the* Scripture Lessons *here following be read.*

The Lessons.

(1 Thess. 4: 13–18.)

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

(1 Cor. 15: 12–19, 20–26, 35–38.)

NOW if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith

is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body.

(John 11: 21–27.)

THEN said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?

She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the World.

(Luke 7: 11–15.)

AND it came to pass, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people.

Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother.

(Matt. 9: 18, 19, 23–26.)

WHILE Jesus spake these things unto them, behold there came a certain ruler, and worshipped Him saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. And Jesus arose and followed him, and so did His disciples.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.

¶ *Instead of these* Lessons, *one or more of the following, or any other suitable* Scripture Lessons *may be read:*

2 Sam. 12: 16–23; 2 Kings 4: 18–37; Job 14: 1–16; 19: 21–27; Eccles. 12: 1–7; Matt. 25: 31–43; Mark

10: 13–16; John 6: 37–40, 47–54; Rom. 6: 8-11: 14: 7–9.

¶ *After the* Lesson *may follow the* Responsory, *or other suitable* Anthem *or* Hymn.

RESPONSORIES.

I. *Si bona suscepimus.*

SHALL we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away.

Verse: Blessed be the name of the Lord.

The Lord gave, and the Lord hath taken away.

II. *Credo, quod Redemptor meus.*

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and in my flesh shall I see God.

Verse: Whom I shall see for myself, and mine eyes shall behold, and not another.

And in my flesh shall I see God.

III. *Si credimus.*

IF we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore sorrow not even as others which have no hope.

Verse: For as in Adam all die, even so in Christ shall all be made alive.

Wherefore sorrow not even as others which have no hope.

IV. *Ecce, quomodo moritur justus.*

BEHOLD, how the righteous dieth, and no man layeth it to heart; and the just are taken away, and none considereth. From the evil to come is he taken away; and his memory shall be in peace.

Verse: In peace he rests in the earth, and in Zion is his habitation.

His memory shall be in peace.

V. *In pace in id ipsum dormiam.*

I WILL lay me down in peace and sleep. None of us liveth to himself, and no man dieth to himself.

Verse: Whether we live therefore or die, we are the Lord's.

None of us liveth to himself, and no man dieth to himself.

¶ *After the* Lesson *and* Responsory *or Hymn, may follow the Address, if one be made.*

THE ADDRESS.

¶ *Then may a* Canticle *be sung, and an* Antiphon *may be sung with it. The* Nunc Dimittis, Benedictus, Song of Hezekiah, *or the* Beatitudes, *may be used, as here followeth.*

ANTIPHONS TO THE CANTICLE.

I. *O quam gloriosum.*

O HOW glorious is that kingdom wherein all the saints do rejoice with Christ. They are clothed with white robes, and follow the Lamb whithersoever He goeth.

II. *Venientes venient.*

HE that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.

III. *Audivi vocem.*

I HEARD a voice from heaven saying, Blessed are the dead which die in the Lord.

IV. *Ego sum resvrrectio.*

I AM the Resurrection and the life; He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

V. *Absterget Deus omnem lachrymam.*

GOD shall wipe away all tears from the eyes of His saints. And there shall be no more sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

THE CANTICLE.

I. *Nunc Dimittis.*

LORD, now lettest Thou Thy servant depart in peace: according to Thy Word.

For mine eyes have seen Thy Salvation: which Thou hast prepared before the face of all people:

A Light to lighten the Gentiles: and the glory of Thy people Israel.

II. *Benedictus.*

BLESSED be the Lord God of Israel: for He hath visited and redeemed His people.

And hath raised up a horn of salvation for us: in the house of His servant David:

As He spake by the mouth of His holy prophets: which have been since the world began:

That we should be saved from our enemies: and from the hand of all that hate us:

To perform the mercy promised to our fathers: and to remember His holy covenant:

The oath which he sware to our father Abraham: that he would grant unto us:

That we, being delivered out of the hand of our enemies: might serve Him without fear,

In holiness and righteousness before Him: all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation unto His people: by the remission of their sins,

Through the tender mercy of our God: whereby the Dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death: to guide our feet into the way of peace.

III. *Song of Hezekiah.*

I SAID in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

Mine age is departed: and is removed from me as a shepherd's tent.

I have cut off like a weaver my life: He will cut me off with pining sickness; from day even to night wilt Thou make an end of me.

I reckoned until morning; as a lion so will He break all my bones: from day even to night wilt Thou make an end of me.

Like a crane or a swallow, so did I chatter; I did mourn as a dove: mine eyes failed with looking upward.

O Lord, I am oppressed: undertake for me.

What shall I say? He hath both spoken unto me: and Himself hath done it.

I shall go softly all my years: in the bitterness of my soul.

O Lord, by these things men live: and in all these things is the life of my spirit.

So wilt Thou recover me: and make me to live.

Behold, for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back

For the grave cannot praise Thee: death cannot celebrate Thee.

They that go down into the pit: cannot hope for Thy truth.

The living, the living, he shall praise Thee: as I do this day.

The father to the children: shall make known Thy truth.

The Lord was ready to save me: therefore we will sing my songs all the days of our life.

IV. *The Beatitudes.*

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake: rejoice and be exceeding glad, for great is your reward in heaven.

¶ *Then shall Prayer be offered as here followeth, or selections therefrom.*

O God, the Father in heaven,
Have mercy upon us;
O God, the Son, Redeemer of the world,
Have mercy upon us.

O God, the Holy Ghost, the Comforter,
Grant us Thy peace.

¶ *Then shall all say together:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister.

ALMIGHTY God, Who by the death of Thy Son hast overcome sin and death, and by His resurrection hast restored innocence and everlasting life, to the end that we should be delivered from the dominion of the devil, and that by the power of the same resurrection our mortal bodies should be raised up from the dead; Grant that with our whole heart we may confidently believe this, and finally, with all Thy saints, be partakers of the joyful resurrection of the just; through the same Jesus Christ, Thy Son, our Lord. *Amen.*

ALMIGHTY and everlasting God, Who by Thy Son hast promised us forgiveness of sin and deliverance from everlasting death: Strengthen us, we beseech Thee, by Thy Holy Spirit, that our trust in Thy grace in Christ Jesus may daily increase, and that with sure confidence we may hold fast the blessed hope that we shall not die, but only sleep, and at the last day be raised up unto everlasting life; through the same Jesus Christ, Thy Son, our Lord. *Amen.*

O GOD, our heavenly Father, Who hast taught us by Thy holy Apostle not to sorrow overmuch for them that sleep in Jesus: Mercifully grant, that after this life, we, with all Thy saints, may be received into everlasting joy, through Jesus Christ, our Lord. *Amen.*

ALMIGHTY and most merciful God, Who hast appointed us to endure sufferings and death with our Lord Jesus Christ, before we enter with Him into glory: Grant us grace at all times to submit ourselves to Thy holy will, to continue steadfast in the true faith unto the end of our lives, and at all times to find peace and joy in the blessed hope of the resurrection of the dead, and of the glory of the world to come; through our Lord Jesus Christ. *Amen.*

¶ *Special Prayers or Supplications may here be made.*

O LORD Jesus Christ, Who wilt come again to judge the quick and the dead, and call forth all who sleep in the graves, either to the resurrection of life or the resurrection of condemnation: We beseech Thee to be gracious to us, and to raise us up to life everlasting, that we may be and abide with Thee for ever; Who livest and reignest with the Father and the Holy Ghost, world without end. *Amen.*

Bless we the Lord.
Thanks be to God.

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

AT THE GRAVE.

¶ The Minister, walking before them that bear the corpse, and approaching the grave, may say:

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another (Job 19: 25–27).

WE brought nothing into this world, and it is certain we can carry nothing out (1 Tim. 6: 7).

THE Lord gave, and the Lord hath taken away: blessed be the Name of the Lord (Job 1: 21).

¶ When the corpse is laid in the grave, the Minister shall say:

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not (Job 14: 1, 2).

In the midst of life we are in death. Of whom may we seek for succor, but of Thee, O Lord, Who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour: Deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, Lord most holy; O God most mighty, O holy and most merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

¶ Then, while some earth is cast upon the coffin, the Minister shall say:

FORASMUCH as it hath pleased Almighty God, in His good Providence, to take out of this world the

soul of our *brother*, here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in hope of the resurrection to eternal life, through our Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself.

¶ *Then may a Hymn be sung, and one or more of the Prayers here following shall be said.*

ALMIGHTY God, merciful Father: We beseech Thee, of Thine infinite goodness, to strengthen and keep us by Thy Holy Spirit in the right faith, that, through the glorious Resurrection of our Lord, we may be comforted over the death of *him* whose body we have now committed to the grave. Give us grace rightly to understand our many transgressions, and Thy righteous wrath upon sin, that we may turn to Thee with all our heart, and seek those things which are above, where Christ sitteth; to the end that we may daily die more and more unto sin, live together in brotherly affection, serve Thee in righteousness and true holiness, be prepared through faith in Thy Word for the hour of death, and by Thy mercy end our days in joyful hope of a blessed resurrection; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, heavenly Father: We thank Thee that Thou didst call this our *brother* to the knowledge of Thy Son and His holy fellowship, that Thou didst keep *him* in the same, and that Thou hast now taken *him* to Thy heavenly rest; and we beseech Thee to help us by Thy Holy Spirit rightly to know and lament our sins, and to be so strengthened in our faith in Christ, that in all things we may grow up into Him Who is our Head, evermore praise Thee in newness of

life, and cheerfully await that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, world without end. *Amen.*

MERCIFUL and gracious God, Who by the death of Thine Only-begotten Son hast changed the dreadful sentence of death which has passed upon all men, and turned it into a salutary discipline to them that believe: Bless unto us the death of this our friend and *brother,* that we may bethink ourselves of our end, be weaned away by faith from the things of this perishing world, be diligent in preparation for the unknown hour when we shall go hence, and at the last resign ourselves into Thy hands in joyful hope of the promised resurrection; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Who hast promised by Thy Son Jesus Christ to destroy death, and by His rest in the tomb hast sanctified the graves of Thy saints, and by His glorious Resurrection hast brought life and immortality to light, so that all who die in Him abide in peace and hope: Receive, we pray Thee, our unfeigned thanks for that victory which He hath obtained for us, and for all who sleep in Him; and keep us, who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him Who is the Resurrection and the Life, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

THE ORDINATION OF MINISTERS.

¶ *When Candidates for the Ministry are to be Ordained, the Ordination shall be preceded by the regular Morning Service to the end of the General Prayer.*

¶ *After the General Prayer, in which a special Collect for the Candidates and Ministers may be used, a Hymn of Invocation of the Holy Ghost shall be sung.*

¶ *After the singing of the Hymn, the persons to be Ordained shall present themselves before the Altar, and the Service shall proceed as here followeth:*

Create in me a clean heart, O God:
And renew a right spirit within me.

Or,

Their sound went into all the earth:
And their words unto the end of the world.

Let us pray.

O GOD, Who didst teach the hearts of Thy faithful people by sending to them the Light of Thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Then shall the officiating Minister say to those to be Ordained:*

BELOVED Brethren: Hear the Word of the Lord concerning the office of the holy Ministry.

THUS saith the Lord Jesus to His disciples: "As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost; Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

THUS writeth the Apostle Paul to Timothy: "This is a true saying, If a man desire the office of a bishop, he desireth a good work.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the Church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

"Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

THUS also the same Apostle exhorteth the Elders of the Church at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

FROM all this we hear and know what pertaineth to those who are called to minister in the Holy Office. I therefore ask you, dear Brethren, before Almighty God and this Congregation:

ARE you now ready to take upon you this Holy Ministry, and faithfully to serve in it? Will you preach and teach the pure Word of God in accordance

with the Confessions of the Evangelical Lutheran Church, and adorn the doctrine of our Saviour by a holy life and godly conversation?

¶ *The persons to be Ordained shall then answer individually, one after the other, saying:*

YES, with my whole heart, the Lord helping me through the power and grace of His Holy Spirit. Amen.

¶ *Having thus answered, the Candidates shall kneel, and the officiating Minister, and his assistants, shall lay their right hands on the head of each one, and the officiating Minister shall say:*

WE now commit unto thee the Holy Office of the Word and Sacraments of the Triune God, and Ordain and Consecrate thee a Minister of the Church of Christ, In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The assisting Ministers shall say:*

Amen. Amen.

¶ *Then shall the officiating Minister say:*

Let us pray.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

¶ *To this the following Prayer may be added:*

MERCIFUL God, heavenly Father: Thou hast said unto us by the mouth of Thy beloved Son, Jesus Christ our Lord, "The harvest truly is great, but the

laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." Upon this Thy command we heartily pray Thee, give Thy Holy Spirit plenteously to these Thy servants, to us, and to all who are called to the Ministry of Thy Word, that we, with a great company, may be Thy true Evangelists, and continue faithful and steadfast against the world, the flesh, and the devil, to the end that Thy Name may be hallowed, Thy Kingdom increased, and Thy Will accomplished. Also, we pray, that Thou wouldest overrule and bring to naught the abominations of those who blaspheme Thy Name, hinder Thy Kingdom, and resist Thy Will. These our prayers we offer up unto Thee according to Thy command and promise, confidently believing that Thou wilt graciously hear us; through Thy dear Son, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

¶ *The newly Ordained shall then rise, and the officiating Minister shall say to them:*

GO then, and feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The blessing of the Lord be upon you, that you may go and bring forth fruit, and that your fruit may remain.

¶ *The newly Ordained shall answer:*

Amen.

¶ *Then shall follow the administration of the Lord's Supper to the newly Ordained, according to the usual Order.*

THE INSTALLATION OF A PASTOR.

¶ *The Installation of a Minister as Pastor of a particular Parish shall take place at a public Service appointed for the purpose, when a Sermon suitable to the occasion shall be preached.*

¶ *In place of the General Prayer, the following may be used:*

ALMIGHTY and everlasting God, heavenly Father: For the welfare, comfort and help of the needy children of men, Thou hast Thyself, by Thy beloved Son our Lord, ordained and instituted the high Office of the Ministry of Thy holy Word, that whosoever believeth and is baptized may be saved. But as, by reason of our infirmity and sinfulness, we cannot retain this precious treasure against the crafts and assaults of the enemy except by Thy continual help, we heartily pray Thee, through Christ our Lord, of Thine infinite grace and mercy, not to leave nor forsake us in our necessities and perils. Let Thy protecting hand ever be over us, and especially over this Thy servant about to be charged with the ministration of Thy saving Word to this Congregation, to the end that the holy Office, by Thee appointed, may be preserved and prospered against all the wiles of the evil one, and that we may never be deprived of this heavenly treasure and comfort; through the same, Thine only-begotten Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

¶ *A Hymn of Invocation of the Holy Ghost shall then be sung.*

¶ *After the singing of the Hymn, the officiating Minister, standing before the Altar shall say to the Congregation:*

DEARLY Beloved! We have been called to install N. N., our esteemed brother and fellow-laborer in the Gospel, as Pastor of this Parish. But we need first to be assured that he has been regularly chosen to become your Minister, and therefore now ask for the proper testimonials.

¶ *A paper, signed by the proper Officers of the Parish, certifying that the Minister to be installed has been regularly called to be their Pastor, shall then be placed in the hands of the officiating Minister, to be read by him to the Congregation.*

¶ *The Pastor-elect shall then present himself before the Altar, and the officiating Minister shall say:*

HEAR the Word of the Lord concerning the Office of the holy Ministry:

THUS saith the Lord Jesus to His disciples: "As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

THUS writeth the Apostle Paul to Timothy: "This is a true saying, If a man desire the office of a bishop, he desireth a good work.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the Church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

"Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

THUS also the same Apostle exhorteth the Elders of the Church at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His blood. For I know this, that after my departing shall grievous

wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

I ask you, therefore, dear Brother, in the presence of God and this Congregation:

ARE you now ready to take upon you the Office of Pastor of this Parish, and faithfully to serve in it? Will you preach and teach the pure Word of God in accordance with the Confessions of the Evangelical Lutheran Church, and adorn the doctrine of our Saviour by a holy life and godly conversation?

¶ *The Pastor-elect shall answer:*

Yes, with the help of God.

¶ *Then, the officiating Minister, taking the right hand of the Pastor-elect, shall say:*

UPON the command and ordinance of God, I now confirm and install thee in the office of Minister and Pastor of this Parish, charging thee to be diligent and faithful in the same, as thou shalt give account to Christ the righteous Judge at His appearing and Kingdom.

The blessing of the Lord be upon you, that you may bring forth much fruit, and that your fruit may remain.

¶ *The newly Installed Pastor shall say:*

Amen.

¶ *Then shall the officiating Minister say to the Congregation:*

AND now, dearly beloved, I commend to you N. N. as your chosen Pastor, and charge you, in the Name of the Lord, to be ever mindful of what the Word of God demands of you as members of his flock.

Be ready and diligent in your hearing of the Word, receiving it, not as the word of man, but as it is in truth the Word of God.

Give him your aid and influence in the instruction of the young, remembering the exhortation of the Apostle to bring up your children in the nurture and admonition of the Lord.

Cease not to pray for him, that his ministry among you may be abundantly blessed; for your souls are so bound up together with his that their needs to be much watchfulness and prayer on the part of both.

Esteem and love him as a shepherd of souls: as St. Paul saith, Know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly for their works' sake.

Be considerate also of his temporal comfort and support; for the Lord Jesus hath said, The laborer is worthy of his hire; and St. Paul saith, If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

In a word, as the Apostle exhorteth, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy and not with grief."

Let us pray.

O LORD Jesus Christ, Eternal Son of God, Who sittest at the right hand of the Father, and givest gifts unto men, Who sendest forth shepherds and teachers for the work of the Ministry and the building up of Thy spiritual Body the Church: We thank and praise Thee that Thou hast given this Congregation a faithful teacher and shepherd; and we pray Thee to grant unto him, and to all of us, Thy heavenly grace, that we may do what is well-pleasing in Thy sight, hold-

ing faith and a good conscience, and finally, with all the elect, come into Thine everlasting kingdom. *Amen.*

¶ *Then shall the Minister and Congregation together say:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

¶ *A Hymn of Praise, or the Doxology, shall then be sung, and the newly Installed Pastor shall close the Service with* The Benediction.

INSTALLATION OF A CHURCH COUNCIL.

¶ *The Installation of members of a Church Council should be at a regular Service, in the presence of the Congregation.*

¶ *After the General Prayer, the Minister shall announce the names of those who have been elected to office. They shall then present themselves before the Altar, and the Minister shall state to them the duties of the office to which they have been elected, as set forth in the Constitution of the Congregation, or in the words following:*

DEAR Brethren; You have been elected to serve as members of the Council of this Church, according to its Constitution.

As such, it will be your duty to see that the Services of God's House are held at the proper times, and conducted decently and in order; that the pure Gospel be preached according to the faith of the Church; that only such be admitted to the pulpit as are approved by the Constitution; that the necessary provisions be made for the instruction of the young; that proper discipline be maintained, the erring admonished, and incorrigible offenders excluded from the membership of the Church;

and that the property of this Congregation, and what relates to its management, be duly cared for.

You are to do your part in arranging and executing plans for the welfare of the Congregation, and in providing for its necessary expenses: to assist the Pastor in attentions to the sick, in ministering to the relief of the poor and distressed, and in the cultivation of peace, goodwill, and charity among the members.

You are also yourselves to set a good example, as servants of Christ and officers in His Church.

And in order that the Congregation may know that you are willing to take upon you these duties, I ask you, in the presence of God, and the people here assembled:

DO you accept the offices and duties thus set before you; and will you, by the help of God, faithfully fulfill the same according to His Word and the Confessions of our Church? If so, make it manifest by saying, Yes.

Answer. Yes.

¶ *Then the Minister, taking the right hand of each of the Officers-elect, shall say:*

¶ *Or, if the Church Council consist of Deacons only, those to be Installed shall kneel, and the Minister shall lay his right hand on the head of each, and shall say:*

GOD the Father in heaven, Who hath called you to the service of His Church, enlighten and strengthen you in your office, that you may prove a good and faithful steward, to the glory of His Name. Amen.

Let us pray.

LORD God, heavenly Father: We thank Thee for Thy good and faithful care of Thy Church on earth, and that Thou hast given to this Congregation men willing to serve it for Thy sake. Grant unto them,

we beseech Thee, the gifts of Thy Holy Spirit, that they may faithfully perform the duties of their office. Let Thy blessing rest upon the whole Congregation, and so lead and direct it by Thy Spirit, that it may be a Church holy and without blemish; through Jesus Christ our Lord. Amen.

¶ *He shall then say to the newly installed:*

GO then, dear Brethren, as ye have been called. Be steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

¶ *The Service shall then be closed in the usual way.*

THE LAYING OF A CORNER-STONE.

¶ *When the Corner-stone of a Church or Chapel is to be laid, the Service shall be held at the place where the edifice is to be built.*

¶ *Selections from the Psalms shall be said or sung, responsively or otherwise, as here followeth:*

OUR help is in the Name of the Lord;
Who made heaven and earth.

How amiable are Thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord.

His foundation is in the holy mountains.
The Lord loveth the gates of Zion more than all the dwellings of Jacob.

I was glad when they said unto me, Let us go into the house of the Lord.
Our feet shall stand within Thy gates, O Jerusalem.

Except the Lord build the house, they labor in vain that build it.
Except the Lord keep the city, the watchman waketh but in vain.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall the Minister say:*

Hear the Word of the Lord.

AND Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the House of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil on the top of it. And he called the name of that place Bethel.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house (Gen. 28: 16–22).

THUS saith the Lord God, Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste (Isa. 28: 16).

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone: in Whom all the building fitly framed together groweth into an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit (Eph. 2: 19–22).

¶ *Then shall the Minister say:*

Let us pray.

O LORD God, heavenly Father, Whom the heavens cannot contain, but Whose will it is to have a House upon the earth wherein prayer and praise to Thy Name may continually be made: Let Thine eyes be toward this place; and as Thou didst fulfill the devout wish of Thy servant David by the building of the Temple by Solomon his son, do Thou graciously also fulfill the desire of our hearts in the completion of what we here begin; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, Thou Son of the living God, Who art the elect and precious Corner-stone and the immutable Foundation of Thy Church: We pray Thee, let the stone which we here lay in Thy Name be a firm foundation; and as Thou art Thyself the Beginning and the Ending, be also the beginning, continuance, and completion of what we here commence for Thine honor and glory. *Amen.*

O LORD God, Who makest the assembly of Thy saints an everlasting dwelling-place for Thy Majesty: Bless and prosper the building of this edifice, and grant that in like manner we also, as lively stones, may be built up into a spiritual house and an abiding Temple of Thy glory; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *The Stone having been adjusted in its place, the Minister shall strike it with a trowel or hammer at the mention of each Name in the Trinity, saying:*

I DO now lay this Corner-stone of the Evangelical Lutheran Church of ———: In the Name of the Father,—and of the Son,—and of the Holy Ghost—.

¶ *The Ministers and Congregation present shall say:*

Amen.

¶ *Then shall all say together:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

¶ *A list of the articles to be placed in the Stone may then be read; and if there be an Address it shall now be made.*

¶ *The Service may be concluded by the singing of the Doxology, or a suitable Hymn, followed by* The Benediction.

THE CONSECRATION OF A CHURCH.

¶ *When a Church or Chapel is to be Consecrated, the Ministers present, with the Congregation, having convened in the Lecture Room, or some other suitable place, may go in procession to the door of the Church or Chapel, bearing the Bible and the Sacred Vessels.*

¶ *Arriving at the door, the Minister shall say:*

Our help is in the Name of the Lord.
Who made heaven and earth.

Let us pray.

DIRECT us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said or sung, responsively or otherwise:*

LIFT up your heads, O ye gates; and be ye lift up ye everlasting doors;

And the King of Glory shall come in.

Who is this King of Glory?

The Lord, strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors:

And the King of Glory shall come in.

Who is this King of Glory?

The Lord of hosts, He is the King of Glory.

¶ *Then may be sung two stanzas of the Hymn,* "Open now thy Gates of Beauty," *or three stanzas of the Hymn,* "Lift up Your Heads, ye Mighty Gates;" *upon which the keys of the Church shall be given to the officiating Minister, who shall enter the door, saying:*

Peace be to this house,
And to all that enter therein.

ALMIGHTY and everlasting God, Who through Thy Son, the Chief Corner-stone, joinest together all believers, and buildest for Thyself a spiritual House; Let Thy favor be upon this house, which we have built for Thy glory, to be a memorial to Thy Name, a dwelling-place for Thine honor, and a House of Prayer for Thy people. Accept it, O Lord, as Thine own, and visit it with Thy holy Presence, to the end that our going in and our coming out may be blessed, from this time forth, even for evermore; through Jesus Christ our Lord and Saviour. *Amen.*

¶ *The Ministers and Congregation shall then move slowly into the Church, saying responsively with the officiating Minister* Psalm 122 *as below. But if the preceding part of this Service be*

omitted, the Service may begin with the Versicle: "Our help is in the Name of the Lord;" *and thereupon the Ministers and Church officers, slowly moving into the Church, shall say:*

I WAS glad when they said unto me, let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up.

The tribes of the Lord, unto the testimony of Israel,

To give thanks unto the Name of the Lord.

For there are set thrones of judgment,

The thrones of the house of David.

Pray for the peace of Jerusalem.

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sakes I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Having come to the chancel, the Ministers shall enter it, and deposit the Bible and Sacred Vessels in their places, the officiating Minister saying:*

I WILL go unto the altar of God, unto God my exceeding joy. O send out Thy Light and Thy truth: Let them lead me: let them bring me unto Thy holy hill, and to Thy tabernacles, that I may go unto the altar of God, unto God my exceeding joy, and praise Thee, O God, my God. Amen.

¶ *A Hymn of Invocation of the Holy Ghost, or some other suitable Hymn, shall then be sung, followed by the reading of*

THE LESSONS. 1 Kings 8: 1–13; 22–30.

¶ *The Lessons ended, the officiating Minister shall say:*

Let us pray.

O LORD, Almighty God, whom the heavens cannot contain, but Whose will it is to have a House on earth, where Thine honor dwelleth, and where men may continually call upon Thee: Be pleased to hallow and bless with Thy Visitation and Presence this House, which we devoutly consecrate to the honor of Thy Name.

When we here pray to Thee, and implore Thy mercy, give ear, O Lord, to our supplications.

When Thy servants here preach Thy Word and administer Thy Sacraments, be Thou in the midst of us.

Here let Thy people, a holy priesthood, offer the sacrifices of praise and thanksgiving.

Here let sinners be released from their bonds, and fallen believers be recovered and restored.

Here, by the grace of Thy Holy Spirit, heal and remove whatsoever infirmities, sorrows, or wants are brought before Thee, that all who in this place call upon Thee in truth may find answer to their prayers, and joyfully praise Thy mercy.

Above all, here let the pure truth of Thy holy Word, and the right use of Thy holy Sacraments, be maintained, that Thy people may not be led into error, nor turn aside to false teaching, but be kept in Thy Name, sanctified by Thy Truth, and preserved unto life everlasting; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

AND NOW, We do set apart and consecrate this Edifice of the Evangelical Lutheran Church of ——— as a House of God: In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Congregation shall sing or say:*

Amen. Amen. Amen.

¶ *Then shall be said or sung* The Nicene Creed, *and the remainder of the Service shall proceed according to the regular Order of Morning Service.*

OPENING AND CLOSING OF SYNODS.

THE OPENING.

¶ *Synods and General Representative Conventions of the Church are to be opened with the full Morning Service, Sermon, and the Holy Communion.*

¶ *The first Business Session shall be opened by the singing of a Hymn of Invocation of the Holy Ghost, after which the President shall offer Prayer, as here followeth:*

President: The Lord be with you.

Members: And with thy spirit.

President: Let us pray.

ALMIGHTY God, heavenly Father, Who hast promised by Thy Son, Jesus Christ to be with Thy Church unto the end of the world, and that the gates of hell shall not prevail against it: Graciously make Thy strength perfect in our weakness, and, according to Thy promise, be present with us, Thine unworthy servants, and grant us Thy merciful help; through Jesus Christ our Lord. *Amen.*

SEND, we beseech Thee, Almighty God, Thy holy Spirit into our hearts, that He may rule and direct us according to Thy will, comfort us in all our temptations and afflictions, defend us from all error, and lead us into all truth; that we, being steadfast in the faith, may increase in love and all good works; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and Everliving God, Who makest us both to will and to do those things which are good, and acceptable unto Thy Divine Majesty: Let Thy fatherly Hand, we beseech Thee, ever be over us; let Thy Holy Spirit ever be with us; and so lead us in the knowledge and obedience of Thy Word, that in the end we may obtain everlasting life; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *The President shall then say:*

DEAR Brethren, having therefore boldness to enter into the Holiest by the Blood of Jesus, and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. Let us hold fast the profession of our faith without wavering, for He is faithful that hath promised. And let us consider one another to provoke unto love, and to good works.

I DO now declare this *Synod* open, according to the principles and usages of our Church, for the glory of God, and for the good of His Kingdom: In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Members of the Synod or Convention shall say:*

Amen.

THE CLOSE.

¶ *A Hymn of praise or thanksgiving may be sung, and Prayer shall be offered by the President as here followeth; or, the Suffrages, or the Litany, may be used.*

President: The Lord be with you.

Members: And with thy spirit.

President: Let us pray.

O LORD God, heavenly Father, from Whom without ceasing we receive exceeding abundantly all good gifts, and Who daily of Thy pure grace guardest us against all evil: Grant us, we beseech Thee, Thy Holy Spirit, that, acknowledging with our whole heart all this Thy goodness, we may now and evermore thank and praise Thy loving kindness and tender mercy; through Jesus Christ, Thy Son, our Lord. *Amen.*

O GOD, our Protector: Behold and look upon the face of Thine Anointed, Who hath given Himself for the redemption of all, and grant that from the rising of the sun to the going down thereof, Thy Name may be great among the Gentiles, and that in every place sacrifice and a pure offering may be made unto Thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and Everlasting God, Who alone doest great wonders: Send down upon Thy Ministers, and upon the Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing; through Jesus Christ our Lord. *Amen.*

O LORD, favorably receive the prayers of Thy Church, that being delivered from all adversity and error, it may serve Thee in safety and freedom;

and grant us Thy peace in our time; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ Then shall all say together:

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

¶ The President shall then say:

DEAR Brethren, I do now close this Convention, in the Name of the Lord. And let it be our part to stand fast in the love of Christ, that, when He cometh in His glory, we may rejoice before Him with exceeding joy.

The Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. *Amen.*

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Be filled with the Spirit; speaking to yourselves in Psalms, and Hymns, and spiritual Songs, singing and making melody in your heart to the Lord.

Ephesians 5: 18, 19.

HYMNS.

PRAISE AND THANKSGIVING.

1 PSALM 100. L. M.

BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create, and He destroy.

2 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

3 We are His people, we His care,
Our souls and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to Thy Name?

4 We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And Earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

5 Wide as the world is Thy command,
Vast as eternity Thy Love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move.

Isaac Watts. 1719.
Revised by John Wesley. 1736.

2 PSALM 146. L. P. M.

I'LL praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.

2 Happy the man whose hopes rely
On Israel's God, Who made the sky,
And earth, and seas, with all their train;
His truth for ever stands secure;
He saves the opprest, He feeds the poor;
And none shall find His promise vain.

3 The Lord gives eyesight to the blind;
The Lord supports the sinking mind;
He sends the laboring conscience peace;
He helps the stranger in distress,
The widow and the fatherless,
And grants the prisoner sweet release.

4 I'll praise Him while He lends me breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.

Isaac Watts. 1719.
Revised by John Wesley. 1736.

3 PSALM 95. S. M.

COME sound His praise abroad,
And hymns of glory sing!
Jehovah is the sovereign God,
The universal King.

2 He formed the deeps unknown;
He gave the seas their bound;
The watery worlds are all His own,
And all the solid ground.

3 Come, worship at His throne;
Come, bow before the Lord.
We are His work, and not our own,
He formed us by His word.

4 To-day attend His voice,
Nor dare provoke His rod;
Come, like the people of His choice,
And own your gracious God.

Isaac Watts. 1719.

4 PSALM 147. L. M

PRAISE ye the Lord: 'tis good to raise
Our hearts and voices in His praise:
His nature and His works invite
To make this duty our delight.

2 The Lord builds up Jerusalem,
And gathers nations to His Name:
His mercy melts the stubborn soul,
And makes the broken spirit whole.

3 Great is our Lord, and great His might,
And all His glories infinite;
He crowns the meek, rewards the just,
And treads the wicked to the dust.

4 His saints are lovely in His sight;
He views His children with delight;
He sees their hope, He knows their fear,
And finds and loves His image there.

Isaac Watts. 1719.

5 PSALM 145. C. M.

LONG as I live, I'll bless Thy Name,
God of eternal love!
My work and joy shall be the same,
In the bright world above.

2 Great is the Lord, His power unknown,
And let His praise be great;

I'll sing the honors of Thy throne,
Thy works of grace repeat.

3 Fathers to sons shall teach Thy Name,
And children learn Thy ways;
Ages to come Thy truth proclaim,
And nations sound Thy praise.

4 Thy glorious deeds of ancient date
Shall through the world be known:
Thine arm of power, Thy heavenly state,
With public splendor shown.

5 The world is managed by Thy hands,
Thy saints are ruled by love;
And Thine eternal kingdom stands,
Though rocks and hills remove.

Isaac Watts. 1719. *a.*

6 PSALM 145. L. M.

MY God, my King, Thy various praise
Shall fill the remnant of my days:
Thy grace employ my humble tongue,
Till death and glory raise the song.

2 The wings of every hour shall bear
Some thankful tribute to Thine ear;
And every setting sun shall see
New works of duty done for Thee.

3 But who can speak Thy wondrous deeds?
Thy greatness all our thoughts exceeds;
Vast and unsearchable Thy ways,
Vast and immortal be Thy praise.

Isaac Watts. 1719.

7 *Te Deum Laudamus.* L. M.

THEE we adore, eternal Lord!
We praise Thy Name with one accord.
Thy saints, who here Thy goodness see,
Through all the world do worship Thee.

2 To Thee aloud all angels cry,
The heavens and all the powers on high:
Thee, holy, holy, holy King,
Lord God of hosts, they ever sing.

3 The apostles join the glorious throng;
The prophets swell the immortal song;
Thy martyrs' noble army raise
Eternal anthems to Thy praise.

4 From day to day, O Lord, do we
Highly exalt and honor Thee!
Thy Name we worship and adore,
World without end, for evermore!

5 Vouchsafe, O Lord, we humbly pray,
To keep us safe from sin this day;
Have mercy, Lord! we trust in Thee;
Oh, let us ne'er confounded be!

Tr. John Gambold. 1754.
Revised by Thomas Cotterill. 1815. *a.*

8 *Gloria in Excelsis.* C. M.

TO God be glory, peace on earth,
To all mankind good will!
We bless, we praise, we worship Thee,
And glorify Thee still:

2 And thanks for Thy great glory give,
That fills our souls with light;
O Lord, our heavenly King, the God
And Father of all might!

3 And Thou, begotten Son of God,
Before all time begun;
O Jesus Christ, Thou Lamb of God,
The Father's only Son:

4 Have mercy, Thou that tak'st the sins
Of all the world away!
Have mercy, Saviour of mankind,
And hear us when we pray!

5 O Thou, Who sitt'st at God's right hand,
Upon the Father's throne,
Have mercy on us, Thou, O Christ,
Who art the Holy One!

6 Thou only, with the Holy Ghost,
Whom earth and heaven adore,
In glory of the Father, art
Most high for evermore.

Nahum Tate. 1703. *a.*

9 *Allein Gott in der Höh' sey Ehr.* Iambic. 8.7.8.8.7.

ALL glory be to God on high,
Who hath our race befriended!
To us no harm shall now come nigh,
The strife at last is ended;
God showeth His good will to men,
And peace shall reign on earth again;
O thank Him for His goodness.

2 We praise, we worship Thee, we trust,
And give Thee thanks for ever,
O Father, that Thy rule is just,
And wise, and changes never:
Thy boundless power o'er all things reigns,
Thou dost whate'er Thy will ordains;
Well for us that Thou rulest!

3 O Jesus Christ our God and Lord,
Son of Thy Heavenly Father,
O Thou Who hast our peace restored
And the lost sheep dost gather,
Thou Lamb of God, to Thee on high
From out our depths we sinners cry,
Have mercy on us, Jesus!

4 O Holy Ghost, Thou precious Gift,
Thou Comforter unfailing,
O'er Satan's snares our souls uplift,
And let Thy power availing

Avert our woes and calm our dread:
For us the Saviour's Blood was shed;
We trust in Thee to save us!

Nikolaus Decius (Von Hofe). 1526.
Tr. Catherine Winkworth. 1862. *a.*

10 *Sey Lob und Ehr dem höchsten Gut.* Iambic. 8.7.8.8.7.

SING praise to God Who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation.
With healing balm my soul He fills,
And every faithless murmur stills;
To God all praise and glory!

2 The angel host, O King of kings,
Thy praise for ever telling,
In earth and sky all living things,
Beneath Thy shadow dwelling,
Adore the wisdom which could span,
And power which formed Creation's plan;
To God all praise and glory!

3 I cried to God in my distress,
His mercy heard me calling;
My Saviour saw my helplessness,
And kept my feet from falling;
For this, Lord, praise and thanks to Thee!
Praise God Most High, praise God with me!
To God all praise and glory.

4 Thus all my gladsome way along,
I'll sing aloud Thy praises,
That men may hear the grateful song
My voice unwearied raises:
Be joyful in the Lord, my heart!
Both soul and body, bear your part!
To God all praise and glory!

Johann Jacob Schuetz. 1673.
Tr. Frances Elizabeth Cox. 1864. *a.*

11 *Nun danket alle Gott.* 6.7.D.

NOW thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom His earth rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

2 O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills,
In this world and the next.

3 All praise and thanks to God
The Father now be given,
The Son, and Him who reigns,
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

Martin Rinkart. 1630.
Tr. Catherine Winkworth. 1858. *a.*

12 7s.

HOLY, holy, holy Lord!
Be Thy glorious Name adored.
Lord, Thy mercies never fail:
Hail, celestial Goodness, hail!

2 Though unworthy, Lord, Thine ear
Deign our humble songs to hear.
Purer praise we hope to bring,
When around Thy throne we sing.

3 There no tongue shall silent be;
All shall join in harmony;
That through heaven's capacious round
Praise to Thee may ever sound.

4 Lord, Thy mercies never fail:
Hail celestial Goodness, hail!
Holy, holy, holy Lord!
Be Thy glorious Name adored.

Benjamin Williams. 1778. *a.*

13 7s.

SONGS of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work begun,
When He spake and it was done.

2 Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose, when He
Captive led captivity.

3 Heaven and earth must pass away:
Songs of praise shall crown that day:
God will make new heavens and earth;
Songs of praise shall hail their birth.

4 And shall man alone be dumb,
Till that glorious kingdom come?
No;—the Church delights to raise
Psalms, and hymns, and songs of praise.

5 Saints below, with heart and voice,
Still in songs of praise rejoice;
Learning here, by faith and love,
Songs of praise to sing above.

6 Borne upon their latest breath,
Songs of praise shall conquer death;
Then, amidst eternal joy,
Songs of praise their powers employ.

James Montgomery. 1819.

14 8.7.

MIGHTY God, while angels bless Thee,
May a mortal lisp Thy Name?
Lord of men, as well as angels,
Thou art every creature's theme.

2 Lord of every land and nation,
Ancient of eternal days!
Sounded through the wide creation
Be Thy just and lawful praise.

3 For the grandeur of Thy nature,
Grand beyond a seraph's thought;
For created works of power,
Works with skill and kindness wrought;

4 For Thy Providence, that governs
Through Thine empire's wide domain,
Wings an angel, guides a sparrow,
Blessèd be Thy gentle reign.

5 But Thy rich, Thy free Redemption,
Dark through brightness all along—
Thought is poor, and poor expression:
Who dare sing that awful song!

6 From the highest throne in glory
To the Cross of deepest woe,
All to ransom guilty captives,
Flow, my praise, for ever flow.

Robert Robinson. 1774.

15 C. M.

WHAT shall I render to my God
For all His gifts to me?
Sing, heaven and earth, rejoice and praise
His glorious majesty.

2 O let me praise Thee while I live,
And praise Thee when I die,

And praise Thee when I rise again,
And to eternity.

3 Mysterious depths of endless love
Our admiration raise:
My God, Thy Name exalted is
Far above all our praise.

John Mason. 1683.

16 C. M.

WHILE Thee I seek, protecting Power!
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.

2 Thy Love the powers of thought bestowed;
To Thee my thoughts would soar.
Thy mercy o'er my life has flowed:
That mercy I adore.

3 In each event of life, how clear
Thy ruling Hand I see!
Each blessing to my soul more dear,
Because conferred by Thee.

4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

5 When gladness wings my favored hour,
Thy Love my thoughts shall fill:
Resigned when storms of sorrow lower,
My soul shall meet Thy will.

6 My lifted eye, without a tear,
The gathering storm shall see;
My steadfast heart shall know no fear:
That heart shall rest on Thee!

Helen Maria Williams. 1786.

17 C. M.

WHEN all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

2 Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

3 Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

4 When nature fails, and day and night
Divide Thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

5 Through all eternity to Thee
A joyful song I'll raise;
But oh! eternity's too short
To utter all Thy praise.

Joseph Addison. 1712.

18 7s.

GLORY be to God on high,
God, whose glory fills the sky:
Peace on earth to man forgiven,
Man, the well-beloved of Heaven.

2 Sovereign Father, heavenly King,
Thee we now presume to sing;
Glad Thine attributes confess,
Glorious all, and numberless.

3 Hail, by all Thy works adored!
Hail, the everlasting Lord!
Thee with thankful hearts we prove,
Lord of power, and God of love.

4 Christ our Lord and God we own,
Christ, the Father's only Son;
Lamb of God, for sinners slain,
Saviour of offending man!

5 Bow Thine ear, in mercy bow,
Hear, the world's Atonement Thou!
Jesus, in Thy Name we pray,
Take, O take our sins away!

6 Hear, for Thou, O Christ, alone,
Art with Thy great Father One;
One the Holy Ghost with Thee;
One supreme, eternal Three.

Charles Wesley. 1739. a.

19 *Cantemus Cuncti.*

THE strain upraise of joy and praise,
Alleluia.

2 To the glory of their King
Shall the ransomed people sing, Alleluia.

3 And the choirs that dwell on high
Shall re-echo through the sky, Alleluia.

4 They through the fields of Paradise that roam,
The blessed ones, repeat through that bright
home, Alleluia.

5 The planets glittering on their heavenly way,
The shining constellations, join, and say
Alleluia.

6 Ye clouds that onward sweep,
Ye winds, on pinions light,
Ye thunders, echoing loud and deep,
Ye lightnings, wildly bright,
In sweet consent unite your Alleluia.

7 Ye floods and ocean billows,
Ye storms and winter snow,

Ye days of cloudless beauty,
Hoar frost and summer glow,
Ye groves that wave in spring,
And glorious forests, sing Alleluia.

8 First let the birds, with painted plumage gay,
Exalt their great Creator's praise, and say
Alleluia.

9 Then let the beasts of earth with varying strain,
Join in Creation's Hymn, and cry again,
Alleluia.

10 Here let the mountains thunder forth sonorous,
Alleluia.
There let the valleys sing in gentler chorus,
Alleluia.

11 Thou jubilant abyss of ocean, cry,
Alleluia.
Ye tracts of earth and continents reply,
Alleluia.

12 To God, Who all creation made,
The frequent hymn be duly paid:
Alleluia.

13 This is the strain, the eternal strain, the Lord
of all things loves: Alleluia.
This is the song, the heavenly song, that Christ
Himself approves: Alleluia.

14 Wherefore we sing, both heart and voice
awaking, Alleluia.
And children's voices echo, answer making,
Alleluia.

15 Now from all men be outpoured
Alleluia to the Lord;
With Alleluia evermore
The Son and Spirit we adore.

16 Praise be done to the Three in One.
Alleluia! Alleluia! Alleluia! Alleluia!

Tr. John Mason Neale. 1854.

20 *Alleluia, dulce Carmen.* 8.7.4.7.

ALLELUIA! best and sweetest
Of the hymns of praise above!
Alleluia! thou repeatest,
Angel host, these notes of love.
This ye utter,
While your golden harps ye move.

2 Alleluia! Church victorious,
Join the concert of the sky!
Alleluia! bright and glorious,
Lift, ye saints, this strain on high!
We, poor exiles,
Join not yet your melody.

3 Alleluia! strains of gladness
Suit not souls with anguish torn:
Alleluia! sounds of sadness
Best become our state forlorn:
Our offences
We with bitter tears must mourn.

4 But our earnest supplication,
Holy God, we raise to Thee:
Visit us with Thy salvation,
Make us all Thy joys to see!
Alleluia!
Ours at length this strain shall be.

Hymn of 11th Century.
Tr. John Chandler. 1837.

PETITION.

21 *Splendor Paternæ Gloriæ.* L. M.

O JESUS, Lord of heavenly grace,
Thou Brightness of Thy Father's face,
Thou Fountain of eternal light,
Whose beams disperse the shades of night!

2 Come, holy Son of heavenly love,
Send down Thy radiance from above;
And to our inmost hearts convey
The Holy Spirit's cloudless ray.

3 And we the Father's help will claim,
And sing the Father's glorious Name:
His powerful succor we implore,
That we may stand, to fall no more.

4 May He our actions deign to bless,
And loose the bonds of wickedness;
From sudden falls our feet defend,
And guide us safely to the end.

5 May faith, deep rooted in the soul,
The flesh subdue, the mind control:
May guile depart, and discord cease,
And all within be joy and peace.

6 O hallowed thus be every day!
Let meekness be our morning ray,
And faithful love our noonday light,
And hope our sunset, calm and bright.

7 O Christ, with each returning morn,
Thine image to our hearts is borne:
O may we ever clearly see
Our Saviour and our God in Thee!

Ambrose. d. 397.
Tr. John Chandler. 1837. *a.*

22 *Zeige Dich uns ohne Hülle.* 7s. D.

LORD, remove the veil away,
Let us see Thyself to-day!
Thou Who camest from on high,
For our sins to bleed and die,
Help us now to cast aside
All that would our hearts divide;
With the Father and the Son
Let Thy living Church be one.

2 O, from earthly cares set free,
Let us find our rest in Thee!
May our cares and conflicts cease
In the calm of Sabbath peace,
That Thy people here below
Something of the bliss may know,
Something of the rest and love,
In the Sabbath home above!

3 Lord, Thy sinful child prepare
For a place and portion there!
Give my soul the spotless dress
Of Thy perfect Righteousness:
Then at length, a welcomed guest,
I shall enter to the feast,
Earthly cares and sorrows o'er,
Joys to last for evermore.

Friederich Gottlieb Klopstock. 1769.
Tr. Jane Borthwick. 1862.

23 *Sieh hier bin ich, Ehrenkönig.* 8.7.4.7.

HERE behold me, as I cast me
'Neath Thy throne, O glorious King!
Sorrows thronging, childlike longing,
Son of Man, to Thee I bring.
Let me find Thee!
Me, a poor and worthless thing.

2 Look upon me, Lord, I pray Thee,
Let Thy Spirit dwell in mine;
Thou hast sought me, Thou hast bought me,
Only Thee to know I pine,
Let me find Thee!
Take my heart, and own me Thine!

3 Naught I ask for, naught I strive for,
But Thy grace so rich and free;
That Thou givest whom Thou lovest,
And who truly cleave to Thee,

Let me find Thee!
He hath all things who hath Thee.

4 Earthly treasure, mirth and pleasure,
Glorious name, or golden hoard,
Are but weary, void and dreary,
To the heart that longs for God.
Let me find Thee!
I am Thine, O mighty Lord!

Joachim Neander. 1679.
Tr. Catherine Winkworth. 1858. *a.*

24 *O Christe, Morgensterne.* C. M.

O CHRIST, Thou bright and morning Star,
Now shed Thy light abroad:
Shine on us from Thy throne afar
With Thy pure glorious Word.

2 O Jesus, Comfort of the poor,
I lift my heart to Thee:
I know Thy mercies still endure,
And Thou wilt pity me.

3 For Thou didst suffer for my soul,
Her burdens to remove:
O make me through Thy sorrows whole,
Refresh me with Thy love.

4 Then, Jesus, glory, honor, praise,
I'll ever sing to Thee:
And Thou at last my soul wilt raise
To endless joy with Thee.

Unknown. 1579.
Tr. Catherine Winkworth. 1858. *a.*

25 . . . . . 8.7.4.7.

JESUS, Lord of life and glory,
Bend from heaven Thy gracious ear,
While our waiting souls adore Thee,
Friend of helpless sinners, hear!

By Thy mercy,
O deliver us, good Lord!

2 Taught by Thine unerring Spirit,
Boldly we draw nigh to God,
Only in Thy spotless merit,
Only through Thy precious Blood:
By Thy mercy,
O deliver us, good Lord!

3 From the depth of nature's blindness,
From the hardening power of sin,
From all malice and unkindness,
From the pride that lurks within,
By Thy mercy,
O deliver us, good Lord!

4 When temptation sorely presses,
In the day of Satan's power,
In our times of deep distresses,
In each dark and trying hour,
By Thy mercy,
O deliver us, good Lord!

5 In the weary hours of sickness,
In the times of grief and pain,
When we feel our mortal weakness,
When the creature's help is vain,
By Thy mercy,
O deliver us, good Lord!

6 In the solemn hour of dying,
In the awful Judgment Day,
May our souls, on Thee relying,
Find Thee still our Rock and Stay,
By Thy mercy,
O deliver us, good Lord.

John James Cummins. 1839.

26

7s. 6 lines.

HOLY Jesus, in Whose Name
Thou hast bid Thy servants claim
Of the Father's love to grant
All the good they wish or want:
Trusting in Thy Name alone,
Draw we near Thy Father's throne.

2 Son of Man, to Whom is given,
With the Majesty of Heaven,
Partner Thou of man's estate,
For mankind to mediate:
Hear us, when with Thee we plead
For Thy flock to intercede!

3 Saviour of the world, to Thee
Ever bows the Church her knee:
Thee, her only Advocate;
Thee, exalted to Thy state,
With the Holy Ghost, most high
In the Father's majesty.

Richard Mant. 1837.

27

C. M.

LORD, teach us how to pray aright,
With reverence and with fear:
Though dust and ashes in Thy sight,
We may, we must, draw near.

2 Burdened with guilt, convinced of sin,
In weakness, want and woe,
Fightings without and fears within,
Lord, whither shall we go?

3 God of all grace, we come to Thee
With broken, contrite hearts;
Give, what Thine eye delights to see,
Truth in the inward parts.

4 Give deep humility; the sense
Of godly sorrow give;
A strong desire, with confidence,
To hear Thy voice and live:

5 Faith in the only Sacrifice
That can for sin atone;
To cast our hopes, to fix our eyes,
On Christ, on Christ alone:

6 Give these, and then Thy will be done.
Thus strengthened with all might,
We, through Thy Spirit and Thy Son,
Shall pray, and pray aright.

James Montgomery. 1819.

28 C. M.

O THOU Who hast Thy servants taught,
That not by words alone,
But by the fruits of holiness,
The life of God is shown:

2 While in Thy house of prayer we meet,
And call Thee God and Lord,
Give us a heart to follow Thee,
Obedient to Thy Word.

3 Through all the dangerous paths of life,
Uphold us as we go;
That with our lips, and in our lives,
Thy glory we may show.

Henry Alford. 1844.

29 7s.

COME, my soul, thy suit prepare,
Jesus loves to answer prayer:
He Himself has bid thee pray,
Therefore will not say thee nay.

2 Thou art coming to a King:
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much.

3 With my burden I begin:
Lord, remove this load of sin!
Let Thy Blood, for sinners spilt,
Set my conscience free from guilt.

4 Lord, I come to Thee for rest!
Take possession of my breast;
There Thy blood-bought right maintain,
And without a rival reign.

5 While I am a pilgrim here,
Let Thy love my spirit cheer:
As my Guide, my Guard, my Friend,
Lead me to my journey's end.

6 Show me what I have to do,
Every hour my strength renew;
Let me live a life of faith,
Let me die Thy people's death.

John Newton. 1779.

30 8.7.

COME, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.

2 Here I raise mine Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at home.

3 Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious Blood.

4 O, to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.

5 Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart; O take and seal it,
Seal it from Thy courts above.

Robert Robinson. 1759. *a.*

31 8.7. D.

LOVE divine, all love excelling,
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart!

2 Breathe, O breathe Thy loving spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find Thy promised rest.
Take away the love of sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

3 Come, Almighty to deliver,
Let us all Thy life receive;
Graciously return, and never,
Never more Thy temples leave!
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray and praise Thee without ceasing,
Glory in Thy precious love.

4 Finish then Thy new creation,
Pure and spotless let us be!
Let us see Thy great salvation
Perfectly restored in Thee!
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

Charles Wesley. 1742. *a.*

32 *Te lœta, Mundi Conditor.* C. M.

MAKER of earth, to Thee alone
Eternal rest belongs;
And heavenly choirs around Thy throne
Pour forth their endless songs.

2 But we—ah, holy now no more!—
Are doomed to toil and pain;
Yet, exiles on an alien shore
May sing their country's strain.

3 Father, Whose promise binds Thee still
To heal the suppliant throng,
Grant us to mourn the deeds of ill
That banish us so long!

4 And while we mourn, in faith to rest
Upon Thy Love and care,
Till Thou restore us, with the blest,
The song of heaven to share!

Charles Coffin. 1736.
Tr. John Mason Neale. 1850. *a.*

THE LORD'S DAY.

33 7s. 6 lines.

FATHER, Who the light this day
Out of darkness didst create,
Shine upon us now, we pray,
While within Thy courts we wait.

Wean us from the works of night,
Make us children of the light.

2 Saviour, Who this day didst break
From the bondage of the tomb,
Bid our slumbering souls awake;
Shine through all their sin and gloom;
Let us, from our bonds set free,
Rise from sin, and live to Thee.

3 Blessed Spirit, Comforter,
Sent this day from Christ on high;
Lord, on us Thy gifts confer,
Cleanse, illumine, sanctify;
All Thine influence shed abroad;
Lead us to the truth of God.

Julia Anne Elliott. 1835. *a.*

34 L. M.

THIS day the light, of heavenly birth,
First streamed upon the new-born earth:
O Lord, this day upon us shine,
And fill our souls with light divine.

2 This day the Saviour left the grave,
And rose, omnipotent to save:
O Jesus, may we raisèd be
From death of sin to life in Thee.

3 This day the Holy Spirit came,
With fiery tongues of cloven flame:
O Spirit, fill our hearts this day
With grace to hear, and grace to pray.

4 O day of Light, and Life, and Grace!
From earthly toils sweet resting-place!
Thy hallowed hours, best gift of love,
We give again to God above.

William Walsham How. 1854. *a*

35 C. M.

BLEST day of God, most calm, most bright,
The first and best of days;
The laborer's rest, the saint's delight,
The day of prayer and praise!

2 My Saviour's face made thee to shine,
His rising did thee raise;
This made thee heavenly and divine
Beyond the common days.

3 The first fruits oft a blessing prove
To all the sheaves behind;
And they that do a Sabbath love,
A happy week shall find.

4 This day must I 'fore God appear,
For, Lord, the day is Thine;
O let me spend it in Thy fear,
Then shall the day be mine.

John Mason. 1683. *a.*

36 *Licht vom Licht, erleuchte mich.* 7.8.7.7.

LIGHT of light enlighten me,
Now anew the day is dawning;
Sun of grace, the shadows flee,
Brighten Thou my Sabbath morning.
With Thy joyous sunshine blest,
Happy is my day of rest!

2 Fount of all our joy and peace,
To Thy living waters lead me;
Thou from earth my soul release,
And with grace and mercy feed me.
Bless Thy Word, that it may prove
Rich in fruits that Thou dost love.

3 Kindle Thou the sacrifice
That upon my lips is lying;
Clear the shadows from mine eyes,
That, from every error flying,

No strange fire may in me glow
That Thine altar doth not know.

4 Let me with my heart to-day,
Holy, holy, holy, singing,
Rapt a while from earth away,
All my soul to Thee up-springing,
Have a foretaste, inly given,
How they worship Thee in heaven.

5 Rest in me and I in Thee,
Build a paradise within me;
O reveal Thyself to me,
Blessed Love, Who diedst to win me:
Fed from Thine exhaustless urn,
Pure and bright my lamp shall burn.

6 Hence all care, all vanity,
For the day to God is holy:
Come, Thou glorious Majesty,
Deign to fill this temple lowly;
Naught to-day my soul shall move,
Simply resting in Thy love.

Benjamin Schmolk. 1715.
Tr. Catherine Winkworth. 1858.

37 7s. 6 lines

SAFELY through another week
God has brought us on our way:
Let us now a blessing seek,
Waiting in His courts to-day;
Day of all the week the best,
Emblem of eternal rest.

2 Mercies multiplied each hour
Through the week, our praise demand;
Guarded by Thy mighty power,
Fed and guided by Thy hand;
Though ungrateful we have been,
Only made returns of sin.

3 While we pray for pardoning grace,
Through the dear Redeemer's Name,
Show Thy reconciling face,
Take away our sins and shame:
From our worldly cares set free,
May we rest this day in Thee.

4 Here we're come, Thy Name to praise;
Let us feel Thy presence near:
May Thy glory meet our eyes,
While we in Thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast.

5 May the Gospel's joyful sound
Conquer sinners, comfort saints;
Make the fruits of grace abound,
Bring relief for all complaints.
Thus may all our Sabbaths prove,
Till we join the Church above.

John Newton. 1774. *a.*

38

L. M.

ANOTHER six days' work is done,
Another Sabbath is begun:
Return, my soul, enjoy thy rest,
Improve the day thy God hath blest.

2 Come, bless the Lord, Whose love assigns
So sweet a rest to wearied minds;
Provides an antepast of heaven,
And gives this day the food of seven.

3 O that our thoughts and thanks may rise
As grateful incense to the skies;
And draw from heaven that sweet repose,
Which none but he who feels it knows

4 With joy God's wondrous works we view
In various scenes both old and new;

With praise we think on mercies past,
With hope we future pleasures taste.

5 In holy duties let the day,
In holy pleasures pass away,
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!

Joseph Stennett. 1732. *a.*

39 PSALM 118. C. M.

THIS is the day the Lord hath made;
He calls the hours His own:
Let heaven rejoice, let earth be glad,
And praise surround the throne.

2 To-day He rose and left the dead,
And Satan's empire fell;
To-day the saints His triumph spread,
And all his wonders tell.

3 Hosanna to the anointed King,
To David's holy Son;
Help us, O Lord: descend and bring
Salvation from Thy throne.

4 Blest be the Lord, Who comes to men
With messages of grace;
Who comes in God His Father's Name,
To save our sinful race.

5 Hosanna in the highest strains
The Church on earth can raise;
The highest heavens, in which He reigns,
Shall give Him nobler praise. *Isaac Watts.* 1719

40 7s. 6 lines

CHRIST, Whose glory fills the skies,
Christ, the true, the only Light,
Sun of Righteousness, arise,
Triumph o'er the shades of night:
Dayspring from on high, be near;
Daystar, in my heart appear.

2 Dark and cheerless is the morn,
Unaccompanied by Thee;
Joyless is the day's return,
Till Thy mercy's beams I see:
Till Thou inward light impart,
Glad my eyes, and warm my heart.

3 Visit then this soul of mine;
Pierce the gloom of sin and grief;
Fill me, Radiancy divine;
Scatter all my unbelief:
More and more Thyself display,
Shining to the perfect day.

Charles Wesley. 1740.

41 *Morgenglanz der Ewigkeit.* 7s. 6 lines.

JESUS, Sun of Righteousness,
Brightest beam of love divine,
With the early morning rays
Do Thou on our darkness shine,
And dispel with purest light
All our long and gloomy night!

2 Like the sun's reviving ray,
May Thy Love, with tender glow,
All our coldness melt away,
Warm and cheer us forth to go,
Gladly serve Thee and obey
All our life's short earthly day!

3 Thou our only Hope and Guide,
Never leave us nor forsake:
In Thy light may we abide
Till the endless morning break;
Moving on to Zion's hill,
Onward, upward, homeward still!

4 Lead us all our days and years
In Thy straight and narrow way;

Lead us through the vale of tears
To the land of perfect day,
Where Thy people, fully blest,
Near Thy throne for ever rest.

Christian Knorr von Rosenroth. 1684.
Tr. Jane Borthwick. 1853. *a.*

PUBLIC WORSHIP.

42 PSALM 132. C. M.

ARISE, O King of grace, arise,
And enter to Thy rest;
Behold, Thy Church, with longing eyes,
Waits to be owned and blest.

2 Enter with all Thy glorious train,
Thy Spirit and Thy Word;
All that the ark did once contain
Could no such grace afford.

3 Here, mighty God, accept our vows;
Here let Thy praise be spread;
Bless the provisions of Thy house,
And fill Thy poor with bread.

4 Here let the Son of David reign,
Let God's Anointed shine;
Justice and truth His court maintain,
With love and power divine.

Isaac Watts. 1719. *a.*

43 PSALM 84. H. M.

LORD of the worlds above,
How pleasant and how fair
The dwellings of Thy Love,
Thine earthly temples are!

To Thine abode
My heart aspires,
With warm desires
To see my God.

2 O happy souls, that pray
Where God appoints to hear!
O happy men, that pay
Their constant service there!
They praise Thee still; | That love the way
And happy they | To Zion's hill.

3 They go from strength to strength
Through this dark vale of tears,
Till each arrives at length,
Till each in heaven appears.
O glorious seat | Shall thither bring
When God our King | Our willing feet!

Isaac Watts. 1719

44 PSALM 84. 7s. D.

PLEASANT are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
O, my spirit longs and faints
For the converse of Thy saints,
For the brightness of Thy face,
For Thy fulness, God of grace!

2 Happy souls! their praises flow
Even in this vale of woe;
Waters in the desert rise,
Manna feeds them from the skies;
On they go from strength to strength,
Till they reach Thy throne at length,
At Thy feet adoring fall,
Who hast led them safe through all.

3 Lord, be mine this prize to win:
Guide me through a world of sin;
Keep me by Thy saving grace;
Give me at Thy side a place.

Sun and Shield alike Thou art;
Guide and guard my erring heart.
Grace and glory flow from Thee;
Shower, O shower them, Lord, on me!

Henry Francis Lyte. 1834.

45 PSALM 122. C. M.

PEACE be within this sacred place,
And joy a constant guest;
With holy gifts and heavenly grace
Be her attendants blest!

2 My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred, dwell,
There God, my Saviour, reigns.

Isaac Watts. 1719.

46 PSALM 92. L. M.

SWEET is the work, my God, my King,
To praise Thy Name, give thanks, and sing;
To show Thy love by morning light,
And talk of all Thy truth at night.

2 Sweet is the day of sacred rest,
No mortal cares shall seize my breast.
My heart shall triumph in my Lord,
And bless His works, and bless His Word.

3 And I shall share a glorious part,
When grace hath well refined my heart;
When doubts and fears no more remain,
To break my inward peace again.

4 Then shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy.

Isaac Watts. 1719. *a*

47 L. M.

AWAY from every mortal care,
Away from earth, our souls retreat;
We leave this worthless world afar,
And wait and worship near Thy seat.

2 Lord, in the temples of Thy grace,
We bow before Thee and adore:
We view the glories of Thy face,
And learn the wonders of Thy power.

3 While here our various wants we mourn,
United prayers ascend on high;
And faith expects a sure return
Of blessings in variety.

4 Father! my soul would here abide;
Or, if my feet must hence depart,
Still keep me, Father, near Thy side,
Still keep Thy dwelling in my heart.

From Isaac Watts. 1709.

48 7s.

TO Thy temple I repair:
Lord, I love to worship there;
When, within the veil, I meet
Christ before the mercy-seat.

2 I through Him am reconciled,
I through Him become Thy child:
Abba, Father! give me grace
In Thy courts to seek Thy face.

3 While Thy glorious praise is sung,
Touch my lips, unloose my tongue:
That my joyful soul may bless
Christ, the Lord my righteousness.

4 While the prayers of saints ascend,
God of love, to mine attend;

Hear me, for Thy Spirit pleads;
Hear, for Jesus intercedes.

5 While I hearken to Thy Law,
Fill my soul with humble awe;
Till Thy Gospel bring to me
Life and immortality.

6 While Thy ministers proclaim
Peace and pardon in Thy Name,
Through their voice, by faith may I
Hear Thee speaking from the sky.

7 From Thy house when I return,
May my heart within me burn;
And at evening let me say,
I have walked with God to-day.

James Montgomery. 1812. *a.*

49 *Herr Jesu Christ, Dich zu uns wend.* L. M

LORD Jesus Christ, be present now!
And let Thy Holy Spirit bow
All hearts in love and fear to-day,
To hear the truth and keep Thy way.

2 Open our lips to sing Thy praise,
Our hearts in true devotion raise,
Strengthen our faith, increase our light,
That we may know Thy Name aright:

3 Until we join the host that cry
Holy art Thou, O Lord most High!
And 'mid the light of that blest place
Shall gaze upon Thee face to face.

4 Glory to God, the Father, Son,
And Holy Spirit, Three in One!
To Thee, O blessed Trinity,
Be praise throughout eternity!

Wilhelm August II., Duke of Saxen-Weimar. 1651.
Tr. Catherine Winkworth. 1862.

50 *Liebster Jesu, wir sind hier.* 7.8.8.8

BLESSED Jesus, at Thy word
We are gathered all to hear Thee;
Let our hearts and souls be stirred
Now to seek and love and fear Thee;
By Thy teachings sweet and holy,
Drawn from earth to love Thee solely.

2 All our knowledge, sense, and sight
Lie in deepest darkness shrouded,
Till Thy Spirit breaks our night
With the beams of truth unclouded.
Thou alone to God canst win us,
Thou must work all good within us.

3 Glorious Lord, Thyself impart!
Light of Light, from God proceeding,
Open Thou our ears and heart,
Help us by Thy Spirit's pleading,
Hear the cry Thy people raises,
Hear, and bless our prayers and praises.

Tobias Clausnitzer. 1667.
Tr. Catherine Winkworth. 1858.

51 *Thut mir auf die schœne Pforte.* 8.7.7.7.

OPEN now thy gates of beauty,
Zion, let me enter there,
Where my soul, in joyful duty,
Waits for Him who answers prayer.
O how blessed is this place,
Filled with solace, light, and grace!

2 Yes, my God, I come before Thee,
Come Thou also down to me:
Where we find Thee and adore Thee,
There a heaven on earth must be.
To my heart O enter Thou,
Let it be Thy temple now.

3 Here Thy praise is gladly chanted,
Here Thy seed is duly sown:
Let my soul, where it is planted,
Bring forth precious sheaves alone.
So that all I hear may be
Fruitful unto life in me.

4 Thou my faith increase and quicken,
Let me keep Thy gift divine,
Howsoe'er temptations thicken,
May Thy Word still o'er me shine,
As my pole-star through my life,
As my comfort in my strife.

5 Speak, O God, and I will hear Thee,
Let Thy will be done indeed;
May I undisturbed draw near Thee
While Thou dost Thy people feed;
Here of life the fountain flows,
Here is balm for all our woes.

Benjamin Schmolk. 1734.
Tr. Catherine Winkworth. 1862.

52 *Angulare Fundamentum.* H. M.

CHRIST is our Corner-stone;
On Him alone we build;
With His true saints alone
The courts of heaven are filled:
On His great Love | Of present grace
Our hopes we place, | And joys above.

2 O then, with hymns of praise
These hallowed courts shall ring!
Our voices we will raise,
The Three in One to sing;
And thus proclaim | Both loud and long,
In joyful song, | That glorious Name.

3 Here, gracious God, do Thou
For evermore draw nigh;
Accept each faithful vow,
And mark each suppliant sigh:
In copious shower, | Each holy day,
On all who pray, | Thy blessing pour.

4 Here may we gain from heaven
The grace which we implore,
And may that grace, once given,
Be with us evermore.
Until that day | To endless rest
When all the blest | Are called away.

Tr. John Chandler. 1837.

53 C. M.

LONG have I sat beneath the sound
Of Thy salvation, Lord;
But still how weak my faith is found,
And knowledge of Thy Word!

2 My Hope, my Portion, and my God,
How little art Thou known
By all the judgments of Thy rod,
And blessings of Thy throne!

3 How cold and feeble is my love!
How negligent my fear!
How low my hope of joys above!
How few affections there!

4 Great God, Thy sovereign power impart
To give Thy Word success;
Write Thy salvation in my heart,
And make me learn Thy grace.

5 Show my forgetful feet the way
That leads to joys on high;
There knowledge grows without decay
And love shall never die.

Isaac Watts. 1709. *a.*

54 C. M.

FREQUENT the day of God returns,
To shed its quickening beams;
And yet how slow devotion burns!
How languid are its flames!

2 Accept our faint attempts to love;
Our frailties, Lord, forgive.
We would be like Thy saints above,
And praise Thee while we live.

3 Increase, O Lord, our faith and hope,
And fit us to ascend
Where the assembly ne'er breaks up.
The Sabbath ne'er shall end;

4 Where we shall breathe in heavenly air,
With heavenly lustre shine;
Before the throne of God appear,
And feast on Love divine.

Simon Browne. 1720. *a.*

55 L. M. 6 lines.

FORTH from the dark and stormy sky,
Lord, to Thine altar's shade we fly:
Forth from the world, its hope and fear,
Saviour, we seek Thy shelter here:
Weary and weak, Thy grace we pray:
Turn not, O Lord, Thy guests away!

2 Long have we roamed in want and pain;
Long have we sought Thy rest in vain;
'Wildered in doubt, in darkness lost,
Long have our souls been tempest-tost:
Low at Thy feet our sins we lay;
Turn not, O Lord, Thy guests away.

Reginald Heber. 1827.

CLOSE OF PUBLIC WORSHIP.

56 C. M

ALMIGHTY GOD! Thy Word is cast
Like seed into the ground;
Now let the dew of heaven descend,
And righteous fruits abound.

2 Let not the foe of Christ and man
This holy seed remove;
But give it root in every heart,
To bring forth fruits of love.

3 Let not the world's deceitful cares
The rising plant destroy;
But let it yield a hundred-fold
The fruits of peace and joy.

4 Oft as the precious seed is sown,
Thy quickening grace bestow,
That all whose souls the truth receive,
Its saving power may know.

From John Cawood. 1815.

57 H. M.

ON what has now been sown
Thy blessing, Lord, bestow;
The power is Thine alone
To make it spring and grow:
Do Thou the gracious harvest raise,
And Thou alone shalt have the praise.

2 To Thee our wants are known,
From Thee are all our powers
Accept what is Thine own,
And pardon what is ours:
Our praises, Lord, and prayers receive,
And to Thy Word a blessing give.

3 O grant that each of us,
Who meet before Thee here,
May meet together thus
When Thou and Thine appear,
And follow Thee to heaven our home;
Even so, Amen, Lord Jesus, come!

John Newton. 1779.

58 8.7.4.7.

LORD, dismiss us with Thy blessing,
Fill our hearts with joy and peace!
Let us each, Thy love possessing,
Triumph in redeeming grace.
O refresh us,
Traveling through this wilderness.

2 Thanks we give and adoration
For Thy Gospel's joyful sound.
May the fruits of Thy salvation
In our hearts and lives abound:
May Thy presence
With us evermore be found.

3 So, whene'er the signal's given
Us from earth to call away,
Borne on angels' wings to heaven,
Glad the summons to obey,
May we, ready,
Rise and reign in endless day.

John Fawcett. 1774.

59 *Ach bleib mit Deiner Gnade.* 7.6

ABIDE with us, our Saviour,
Nor let Thy mercy cease;
From Satan's might defend us,
And grant our souls release.

2 Abide with us, our Saviour,
Sustain us by Thy Word;
That we with all Thy people
To life may be restored.

3 Abide with us, our Saviour,
Thou Light of endless light,
Increase to us Thy blessings,
And save us by Thy might.

Joshua Stegmann. 1628.
Tr. Unknown. 1848.

60 7s.

LORD, Thou art the Truth and Way:
Guide us, lest we go astray.
Lord, Thou art the Life: By Thee
May we gain eternity.

2 In ourselves we cannot trust;
Lord, remember we are dust!
Thou Who all our frailty know'st,
Send Thou us Thy Holy Ghost!

From the Danish.
Tr. Unknown. 1850. *a.*

61 8.7.

SAVIOUR! all my sins confessing,
Gracious hear me when I cry;
Give, through faith, the promised blessing,
Freely, fully *justify.*

2 By Thy Holy Spirit's leading,
Bring me to Thy bosom nigh;
In Thy blessed footsteps treading,
Soul and body *sanctify.*

3 So, the days of conflict ended,
In the mansions of the sky,
Whither, Lord, Thou art ascended,
With Thyself, me *glorify.*

Thomas Haweis. 1808. *a.*

62 *After Evening Service.* L. M.

O SAVIOUR! bless us ere we go,
Thy Word into our mind instill;
And make our lukewarm hearts to glow
With lowly love and fervent will.

2 The day is done, its hours have run,
And Thou hast taken count of all;
The scanty triumphs grace hath won,
The broken vow, the frequent fall.

3 Grant us, dear Lord, from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.

4 Do more than pardon: give us joy,
Sweet fear and sober liberty,
And loving hearts without alloy,
That only long to be like Thee.

5 Labor is sweet, for Thou hast toiled:
And care is light, for Thou hast cared:
Ah, never let our works be soiled
With self, or by deceit insnared.

6 For all we love, the poor, the sad,
The sinful, unto Thee we call:
O let Thy mercy make us glad!
Thou art our Jesus and our All.

Frederick W. Faber. 1852. *a.*

63 7s.

NOW may He Who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

2 May He teach us to fulfil
What is pleasing in His sight;
Perfect us in all his will,
And preserve us day and night.

3 To that dear Redeemer's praise,
Who the covenant sealed with blood,
Let our hearts and voices raise
Loud thanksgivings to our God.

John Newton. 1779.

64 8.7

MAY the grace of Christ our Saviour,
And the Father's boundless Love,
With the Holy Spirit's favor,
Rest upon us from above.

2 Thus may we abide in union
With each other and the Lord;
And possess, in sweet communion,
Joys which earth cannot afford.

John Newton. 1779.

GOD.

65 C. M.

HAIL, Father, Son, and Holy Ghost,
One God in Persons Three;
Of Thee we make our joyful boast,
Our songs we make of Thee.

2 Present alike in every place,
Thy Godhead we adore:
Beyond the bounds of time and space,
Thou dwell'st for evermore.

3 In wisdom infinite Thou art,
Thine eye doth all things see;
And every thought of every heart
Is fully known to Thee.

4 Whate'er Thou wilt, in earth below
Thou dost, in heaven above;
But chiefly we rejoice to know
The Almighty God is Love.

5 Thou lov'st whate'er Thy hands have made;
Thy goodness we rehearse,
In shining characters displayed
Throughout our universe.

6 Mercy, with love, and endless grace,
O'er all Thy works doth reign:
But mostly Thou delight'st to bless
Thy favorite creature, man.

7 Wherefore let every creature give
To Thee the praise designed;
But chiefly, Lord, the thanks receive,
The hearts of all mankind.

Charles Wesley. 1763.

66 C. M.

BLEST be our everlasting Lord,
Our Father, God, and King!
Thy sovereign greatness we record,
Thy glorious power we sing.

2 By Thee the victory is given:
The majesty divine,
Wisdom and might, and earth and heaven,
And all therein are Thine.

3 The kingdom, Lord, is Thine alone,
Who dost Thy right maintain,
And high on Thine eternal throne,
O'er men and angels reign.

4 Riches, as seemeth good to Thee,
Thou dost, and honor give;
And kings their power and dignity
Out of Thy hand receive.

5 Thou hast on us the grace bestowed,
Thy greatness to proclaim;
And therefore now we thank our God,
And praise Thy glorious Name.

6 Thy glorious Name, Thy nature's powers,
Thou hast to man made known;
And all the Deity is ours,
Through Thy incarnate Son.

Charles Wesley. 1762. a.

67 C. M.

THOUSANDS of thousands stand around
Thy throne, O God most high;
Ten thousand times ten thousand sound
Thy praise: but who am I?

2 Enlighten with faith's light my heart,
Inflame it with love's fire;
So shall I sing and bear a part
With that celestial choir.

3 How great a being, Lord, is Thine,
Which doth all beings keep!
Thy knowledge is the only line
To sound so vast a deep.

4 Thou art a Sea without a shore,
A Sun without a sphere;
Thy time is now and evermore,
Thy place is everywhere.

5 How good art Thou, whose Goodness is
Our parent, nurse and guide:
Whose streams do water paradise,
And all the earth beside!

6 Thy hidden wonders, God of grace!
I humbly here adore;
Show me Thy glory and Thy face,
That I may praise Thee more.

John Mason. 1683. *a.*

68 C. M

GREAT GOD, how infinite art Thou!
How frail and weak are we!
Let the whole race of creatures bow,
And pay their praise to Thee.

2 Thy throne eternal ages stood,
Ere earth or heaven was made;

Thou art the ever-living God,
Were all the nations dead.

3 Nature and time all open lie
To Thine immense survey,
From the formation of the sky,
To the last awful day.

4 Eternity, with all its years,
Stands present to Thy view.
To Thee there's nothing old appears;
To Thee there's nothing new.

5 Great God, how infinite art Thou!
How frail and weak are we!
Let the whole race of creatures bow,
And pay their praise to Thee.

Isaac Watts. 1707. *a.*

69 C. M.

HOLY and reverend is the Name
Of our eternal King.
Thrice holy, Lord! the angels cry:
Thrice holy, let us sing.

2 Holy is He in all His works,
And saints are His delight;
But sinners and their wicked ways
Shall perish from His sight.

3 The deepest reverence of the mind
Pay, O my soul, to God;
Lift with thy hands a holy heart
To His sublime abode.

4 Thou, righteous God! preserve my soul
From all pollution free:
The pure in heart are Thy delight,
And they Thy face shall see.

John Needham. 1768. *a.*

70 PSALM 111. C. M.

SONGS of immortal praise belong
To my almighty God:
He hath my heart, and He my tongue,
To spread His Name abroad.

2 How great the works His Hand hath wrought!
How glorious in our sight!
And men in every age have sought
His wonders with delight.

3 How most exact is nature's frame!
How wise the eternal Mind!
His counsels never change the scheme
That His first thoughts designed.

4 When He redeemed the sons of men,
He fixed His covenant sure:
The orders that His lips pronounce
To endless years endure.

5 Nature and time and earth and skies
Thy heavenly skill proclaim;
What shall we do to make us wise,
But learn to read Thy Name?

6 To fear Thy power, to trust Thy grace,
Is our divinest skill;
And he's the wisest of our race,
Who best obeys Thy will.

Isaac Watts. 1719.

71 PSALM 139. L. M.

LORD, Thou hast searched and seen me through;
Thine eye commands, with piercing view,
My rising and my resting hours,
My heart and flesh, with all their powers.

2 Within Thy circling power I stand,
On every side I find Thy hand:

Awake, asleep, at home, abroad,
I am surrounded still with God.

3 Could I so false, so faithless prove,
To quit Thy service and Thy love,
Where, Lord, could I Thy presence shun,
Or from Thy dreadful glory run?

4 The veil of night is no disguise,
No screen from Thine all-searching eyes;
Thy hand can seize Thy foes as soon
Through midnight shades, as blazing noon.

5 O may these thoughts possess my breast,
Where'er I rove, where'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there.

Isaac Watts. 1719.

72 PSALM 139. C. M.

LORD, all I am is known to Thee!
In vain my soul would try
To shun Thy presence, or to flee
The notice of Thine eye.

2 Thine all-surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
And secrets of my breast.

3 My thoughts lie open to the Lord,
Before they're formed within;
And ere my lips pronounce the word,
He knows the sense I mean.

4 O wondrous knowledge, deep and high!
Where can a creature hide?
Within Thy circling arms I lie,
Beset on every side.

5 So let Thy grace surround me still,
And like a bulwark prove,
To guard my soul from every ill,
Secured by sovereign love.

Isaac Watts. 1719. *a.*

73 PSALM 103. S. M.

O BLESS the Lord, my soul!
Let all within me join,
And aid my tongue to bless His Name,
Whose favors are divine.

2 O bless the Lord, my soul!
Nor let His mercies lie
Forgotten in unthankfulness,
And without praises die.

3 'Tis He forgives thy sins;
'Tis He relieves thy pain;
'Tis He that heals thy sicknesses,
And gives thee strength again.

4 He crowns thy life with Love,
When ransomed from the grave;
He that redeemed my soul from death
Hath boundless power to save.

5 He fills the poor with good;
He gives the sufferers rest:
The Lord hath judgments for the proud,
And justice for the oppressed.

6 His wondrous works and ways
He made by Moses known;
But sent the world His truth and grace
By His beloved Son.

Isaac Watts. 1719. *a.*

74 PSALM 103. S. M.

MY soul, repeat His praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.

2 God will not always chide;
And, when His wrath is felt,
His strokes are fewer than our crimes,
And lighter than our guilt.

3 High as the heavens are raised
Above the ground we tread,
So far the riches of His grace
Our highest thoughts exceed.

4 His power subdues our sins;
And His forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

5 Our days are as the grass,
Or like the morning flower;
If one sharp blast sweep o'er the field,
It withers in an hour.

6 But Thy compassions, Lord,
To endless years endure;
And children's children ever find
Thy words of promise sure.

Isaac Watts. 1719.

75 PSALM 145. C. M.

SWEET is the memory of Thy grace,
My God, my heavenly King!
Let age to age Thy righteousness
In songs of glory sing.

2 God reigns on high, but ne'er confines
His goodness to the skies;
Through the whole earth His bounty shines,
And every want supplies.

3 With longing eyes, Thy creatures wait
On Thee for daily food;
Thy liberal Hand provides their meat,
And fills their mouths with good.

4 How kind are Thy compassions, Lord!
How slow Thine anger moves!
But soon He sends His pardoning word,
To cheer the souls He loves.

5 Creatures, with all their endless race,
Thy power and praise proclaim;
But saints, who taste Thy richer grace,
Delight to bless Thy Name.

Isaac Watts. 1719.

76 C. M.

YE humble souls, approach your God
With songs of sacred praise;
For He is good, immensely good,
And kind are all His ways.

2 All nature owns His guardian care;
In Him we live and move:
But nobler benefits declare
The wonders of His Love.

3 He gave His Son, His only Son,
To ransom rebel worms.
'Tis here He makes His goodness known
In its divinest forms.

4 To this dear refuge, Lord, we come;
'Tis here our hope relies;
A safe defence, a peaceful home,
When storms of trouble rise.

5 Thine eye beholds with kind regard
The souls that trust in Thee;
Their humble hope Thou wilt reward
With bliss divinely free.

6 Great God, to Thy almighty Love
What honors shall we raise?
Not all the raptured songs above
Can render equal praise.

Anne Steele. 1760.

77 C. M.

THY ceaseless, unexhausted Love,
Unmerited and free,
Delights our evil to remove,
And help our misery.

2 Thou waitest to be gracious still;
Thou dost with sinners bear;
That, saved, we may Thy goodness feel,
And all Thy grace declare.

3 Thy goodness and Thy truth, to me,
To every soul, abound;
A vast unfathomable sea,
Where all our thoughts are drowned.

4 Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.

5 Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love.

6 Throughout the universe it reigns,
Unalterably sure;
And, while the truth of God remains,
His goodness must endure.

Charles Wesley. 1762.

78 8. 7.

GOD is Love: His mercy brightens
All the path in which we rove;
Bliss He wakes, and woe He lightens:
God is Wisdom, God is Love.

2 Chance and change are busy ever;
Man decays, and ages move:
But His mercy waneth never;
God is Wisdom, God is Love.

3 Even the hour that darkest seemeth
Will His changeless goodness prove;
From the gloom His brightness streameth:
God is Wisdom, God is Love.

4 He with earthly cares entwineth
Hope and comfort from above:
Everywhere His glory shineth;
God is Wisdom, God is Love.

Sir John Bowring. 1823. *a.*

WORKS OF GOD—CREATION.

79 PSALM 19. L. M.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

2 The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

3 Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly to the listening earth
Repeats the story of her birth:

4 While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

5 What though in solemn silence all
Move round this dark terrestrial ball,
What though no real voice nor sound
Amid their radiant orbs be found;

6 In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
"The Hand that made us is divine."

Joseph Addison. 1712.

80 *Himmel, Erde, Luft, und Meer.* 7s.

HEAVEN and earth, and sea and air,
All their Maker's praise declare:
Wake, my soul, awake and sing,
Now thy grateful praises bring.

2 See the glorious orb of day
Breaking through the clouds his way:
Moon and stars with silvery light
Praise Him through the silent night.

3 See how He hath everywhere
Made this earth so rich and fair;
Hill and vale and fruitful land,
All things living, show His hand.

4 See how through the boundless sky
Fresh and free the birds do fly;
Fire and wind and storm are still
Servants of His royal Will.

5 See the water's ceaseless flow,
Ever circling to and fro:
From the sources to the sea,
Still it rolls in praise to Thee.

6 Lord, great wonders workest Thou!
To Thy sway all creatures bow;
Write Thou deeply in my heart
What I am, and what Thou art!

Joachim Neander. 1680.
Tr. Catherine Winkworth. 1857. *a.*

81 C. M. D.

THOU wast, O God, and Thou wast blest
Before the world begun;
Of Thine Eternity possest
Before Time's glass did run.
Thou needest none Thy praise to sing
As if Thy joy could fade:
Couldst Thou have needed anything,
Thou couldst have nothing made.

2 Great and good God, it pleasèd Thee
Thy Godhead to declare;
And what Thy goodness did decree,
Thy greatness did prepare.
Thou spak'st, and heaven and earth appeared,
And answered to Thy call;
As if their Maker's voice they heard,
Which is the creature's all.

3 To whom, Lord, should I sing, but Thee,
The Maker of my tongue?
Lo! other lords would seize on me,
But I to Thee belong.
As waters haste unto their sea,
And earth unto its earth,
So let my soul return to Thee,
From Whom it had its birth.

4 But ah! I'm fallen on the night,
And cannot come to Thee:
Yet speak the word, "Let there be Light!"
It shall enlighten me.

And let Thy Word, most mighty Lord,
Thy fallen creature raise;
O make me o'er again, and I
Shall sing my Maker's praise.

John Mason. 1683.

PROVIDENCE.

82 C. M.

GOD moves in a mysterious way,
His wonders to perform:
He plants His footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

3 Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

4 Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning Providence
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan His works in vain.
God is His own interpreter,
And He will make it plain.

William Cowper. 1773.

83 C. M.

THY way, O God, is in the sea;
Thy paths I cannot trace,
Nor comprehend the mystery
Of Thy unbounded grace.

2 Here the dark veils of flesh and sense
My captive soul surround;
Mysterious deeps of Providence
My wondering thoughts confound.

3 As through a glass, I dimly see
The wonders of Thy Love;
How little do I know of Thee,
Or of the joys above!

4 'Tis but in part I know Thy will:
I bless Thee for the sight;
When will Thy Love the rest reveal,
In glory's clearer light?

5 With rapture shall I then survey
Thy Providence and Grace,
And spend an everlasting day
In wonder, love, and praise.

John Fawcett. 1782.

84 PSALM 23. S. M.

THE Lord My Shepherd is,
I shall be well supplied:
Since He is mine, and I am His,
What can I want beside?

2 He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.

3 If e'er I go astray,
He doth my soul reclaim,
And guides me in His own right way,
For His most holy Name.

4 While He affords His aid,
I cannot yield to fear:
Though I should walk thro' death's dark shade,
My Shepherd's with me there.

5 The bounties of Thy love
Shall crown my following days;
Nor from Thy house will I remove,
Nor cease to speak Thy praise.

Isaac Watts 1719.

85

PSALM 23. L. M. 6 lines.

THE Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noonday walks He shall attend,
And all my midnight hours defend.

2 When in the sultry glebe I faint,
Or on the thirsty mountain pant;
To fertile vales and dewy meads
My weary wandering steps He leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

3 Though in a bare and rugged way,
Through devious lonely wilds I stray,
Thy bounty shall my pains beguile;
The barren wilderness shall smile,
With sudden greens and herbage crowned,
And streams shall murmur all around.

4 Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For Thou, O Lord, art with me still:
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

Joseph Addison. 1712.

86 PSALM 34. C. M.

THROUGH all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

2 Of His deliverance I will boast,
Till all that are distrest
From my example comfort take,
And charm their griefs to rest.

3 O magnify the Lord with me,
With me exalt His Name!
When in distress on Him I called
He to my rescue came.

4 The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all
Who on His succor trust.

5 O make but trial of His love:
Experience will decide
How blest are they, and only they,
Who in His truth confide.

6 Fear Him, ye saints, and you will then
Have nothing else to fear;
Make you His service your delight,
He'll make your wants His care.

Nahum Tate and Nicholas Brady. 1696. *a*

87

C. M

HOW are Thy servants blest, O Lord!
How sure is their defence!
Eternal Wisdom is their guide,
Their help Omnipotence.

2 From all my griefs and straits, O Lord!
Thy mercy sets me free;
While in the confidence of prayer
My heart takes hold on Thee.

3 In midst of dangers, fears, and death,
Thy goodness I'll adore;
And praise Thee for Thy mercies past,
And humbly hope for more.

4 My life, while Thou preserv'st my life,
Thy sacrifice shall be;
And O, may death, when death shall come,
Unite my soul to Thee!

Joseph Addison. 1712. *a.*

88

C. M.

MY God, my only Help and Hope,
My strong and sure Defence,
For all my safety and my peace
I bless Thy Providence.

2 The daily favors of my God
I cannot sing at large:
Yet let me make this holy boast,
I am the Almighty's charge.

3 Lord, in the day Thou art about
The paths wherein I tread;
And in the night, when I lie down,
Thou art about my bed.

4 Naked I came into the world,
And nothing with me brought;
And nothing have I here deserved,
Yet have I lacked for naught.

5 I do not bless my laboring hand,
My laboring head, or chance;
Thy Providence, most gracious God,
Is mine inheritance. *John Mason.* 1683.

89 C. M.

LORD, what is man, that child of pride,
That boasts his high degree?
If one poor moment he be left,
He sinks, and where is he?

2 In Thee I live, and move, and am;
Thou deal'st me out my days;
As Thou renew'st my being, Lord,
Let me renew Thy praise.

3 From Thee I am, through Thee I am,
And for Thee I must be;
'Tis better for me not to live,
Than not to live to Thee.

4 My God, Thou art my glorious Sun,
By whose bright beams I shine:
As Thou, Lord, ever art with me,
Let me be ever Thine.

5 Thou art my living Fountain, Lord,
Whose streams on me do flow;
Myself I render unto Thee,
To Whom myself I owe.

6 As Thou, Lord, an immortal soul
Hast breathèd into me;
So let my soul be breathing forth
Immortal thanks to Thee.

John Mason. 1683.

90 C. M.

SHINE on our souls, eternal God!
With rays of beauty shine;
O let Thy favor crown our days,
And all their round be Thine.

2 Did we not raise our hands to Thee,
Our hands might toil in vain:
Small joy success itself could give,
If Thou Thy Love restrain.

3 With Thee let every week begin,
With Thee each day be spent,
For Thee each fleeting hour improved,
Since each by Thee is lent.

4 Thus cheer us through this toilsome road,
Till all our labors cease;
And heaven refresh our weary souls
With everlasting peace.

Philip Doddridge. 1755. *a*

91 C. M.

O GOD of Jacob, by Whose hand
Thy people still are fed;
Who, through this weary pilgrimage,
Hast all our fathers led!

2 To Thee our humble vows we raise,
To Thee address our prayer;
And in Thy kind and faithful breast
Deposit all our care.

3 Through each perplexing path of life
Our wandering footsteps guide;
Give us by day our daily bread,
And raiment fit provide.

4 O spread Thy covering wings around,
Till all our wanderings cease;
And at our Father's loved abode
Our souls arrive in peace.

5 To Thee, as to our covenant God,
We'll our whole selves resign;
And thankful own, that all we are,
And all we have, is Thine.

Philip Doddridge. 1755. *a.*

92 C. M.

AND art Thou with us, gracious Lord,
To dissipate our fear?
Dost Thou proclaim Thyself our God,
Our God for ever near?

2 Doth Thy right hand, which formed the earth,
And bears up all the skies,
Stretch from on high its friendly aid,
When dangers round us rise?

3 And wilt Thou lead our weary souls
To that delightful scene,
Where rivers of salvation flow
Through pastures ever green?

4 On Thy support our souls shall lean,
And banish every care;
The gloomy vale of death shall smile,
If God be with us there.

5 While we His gracious succor prove,
'Midst all our various ways,
The darkest shades through which we pass
Shall echo with His praise.

Philip Doddridge. 1755

ANGELS.

93 *Tibi, Christe, Splendor Patris.* 8.7.7.7.

JESUS, Brightness of the Father,
Life and Strength of all who live!
In the presence of the angels
Glory to Thy Name we give:
And Thy wondrous praise rehearse,
Singing in harmonious verse.

2 Blessed Lord, by their protection,
Shelter us from harm this day;

Keep us pure in flesh and spirit;
Save us from the enemy:
And vouchsafe us, by Thy grace,
In Thy paradise a place.

Rabanus Maurus. d. 856.
Tr. Edward Caswall. 1848. a.

94 10s.

STARS of the morning, so gloriously bright,
Filled with celestial resplendence and light,
These that, where night never followeth day,
Raise the "Thrice holy, Lord!" ever and aye:

2 These are Thy counsellors; these dost Thou own,
Lord God of Sabaoth! nearest Thy throne.
These are Thy ministers; these dost Thou send,
Help of the helpless ones! man to defend.

3 Still let them succor us; still let them fight,
Lord of angelic hosts! battling for right:
Till, where their anthems they ceaselessly pour,
We with the angels may bow and adore.

Joseph the Hymnographer. ab. 850.
Tr. John Mason Neale. 1862. a.

REDEMPTION.

95 C. M.

HOW helpless guilty nature lies,
Unconscious of its load!
The heart unchanged can never rise
To happiness and God.

2 Can aught beneath a power divine
The stubborn will subdue!
'Tis Thine, Almighty Saviour, Thine
To form the heart anew.

3 'Tis Thine the passions to recall,
And upwards bid them rise;
And make the scales of error fall
From reason's darkened eyes.

4 To chase the shades of death away,
And bid the sinner live,
A beam of heaven, a vital ray
'Tis Thine alone to give.

5 O change these wretched hearts of ours,
And give them life divine!
Then shall our passions and our powers,
Almighty Lord, be Thine.

Anne Steele. 1780.

96 S. M. D.

O WHERE shall rest be found,
Rest for the weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole.
The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.

2 Beyond this vale of tears
There is a Life above,
Unmeasured by the flight of years;
And all that Life is love.
There is a death whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death!

3 Lord God of truth and grace,
Teach us that Death to shun,
Lest we be banished from Thy face,
And evermore undone!
Here would we end our quest:
Alone are found in Thee
The Life of perfect love,—the Rest
Of immortality.

James Montgomery. 1819.

97 L. M.

IN vain would boasting reason find
The path to happiness and God;
Her weak directions leave the mind
Bewildered in a doubtful road.

2 Jesus, Thy words alone impart
Eternal life; on these I live;
Here sweeter comforts cheer my heart,
Than all the powers of nature give.

3 Here let my constant feet abide;
Thou art the true, the living Way:
Let Thy good Spirit be my Guide
To the bright realms of endless day.

4 The various forms that men devise,
To shake my faith with treacherous art,
I scorn as vanity and lies,
And bind Thy Gospel to my heart.

From Anne Steele. 1760.

98 C. M.

IN vain we seek for peace with God
By methods of our own:
Jesus, there's nothing but Thy blood
Can bring us near the throne.

2 'Tis Thy atoning Sacrifice
Hath answered all demands;
And peace and pardon from the skies
Are blessings from Thy hands.

3 'Tis by Thy death we live, O Lord;
'Tis on Thy Cross we rest:
For ever be Thy Love adored,
Thy Name for ever blest.

Isaac Watts. 1721.

99 C. M.

LORD, we confess our numerous faults,
How great our guilt has been:
Foolish and vain were all our thoughts,
And all our lives were sin.

2 But, O my soul, for ever praise,
For ever love His Name,
Who turns thy feet from dangerous ways
Of folly, sin, and shame.

3 'Tis not by works of righteousness
Which our own hands have done;
But we are saved by sovereign grace
Abounding through His Son.

4 'Tis from the mercy of our God
That all our hopes begin;
'Tis by the Water and the Blood
Our souls are washed from sin.

5 'Tis through the purchase of His Death
Who hung upon the Tree,
The Spirit is sent down to breathe
On creatures such as we.

6 Raised from the dead, we live anew;
And justified by grace,
We shall appear in glory too,
And see our Father's face.

Isaac Watts. 1709.

100 PSALM 136. L. M.

GIVE to our God immortal praise!
Mercy and truth are all His ways.
Wonders of grace to God belong:
Repeat His mercies in your song.

2 Give to the Lord of lords renown,
The King of kings with glory crown,

His mercies ever shall endure,
When lords and kings are known no more.

3 He sent His Son with power to save
From guilt and darkness and the grave
Wonders of grace to God belong:
Repeat His mercies in your song.

4 Through this vain world He guides our feet,
And leads us to His heavenly seat.
His mercies ever shall endure,
When this vain world shall be no more.

Isaac Watts. 1719.

101 C. M.

FATHER, how wide Thy glory shines!
How high Thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies.

2 Those mighty orbs proclaim Thy power,
Their motions speak Thy skill;
And on the wings of every hour
We read Thy patience still.

3 But when we view Thy strange design
To save rebellious worms,
Where justice and compassion join
In their divinest forms;

4 Our thoughts are lost in reverent awe:
We love and we adore;
The first archangel never saw
So much of God before.

5 When sinners break the Father's laws,
The dying Son atones;
O, the dear mysteries of His cross!
The triumph of His groans!

Isaac Watts. 1705.

102 S. M.

GRACE! 'tis a charming sound,
Harmonious to the ear!
Heaven with the echo shall resound,
And all the earth shall hear.

2 Grace first contrived the way
To save rebellious man;
And all the steps that Grace display
Which drew the wondrous plan.

3 Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

4 Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

Philip Doddridge. 1755. *a.*

103 C. M

O THAT I had an angel's tongue,
That I might loudly sing
The wonders of Redeeming Love,
To Thee, my God and King!

2 Let the redeemèd of the Lord
Their thankful voices raise:
Can we be dumb while angels sing
Our great Redeemer's praise?

3 O sing aloud in boundless grace,
Which thus hath set thee free;
Extol with songs, my savèd soul,
Thy Saviour's Love to thee.

4 Give endless thanks to God, and say,
What Love was this in Thee,

That Thou hast not withheld Thy Son,
Thine only Son, from me!

5 Thy deep and glorious counsels, Lord,
With trembling I adore:
Blessèd, thrice blessèd be my God,
Blessèd for evermore.

John Mason. 1683. *a.*

104 C. M.

WHAT are the heavens, O God of heaven?
Thou art more bright, more high:
What the bright stars, and brighter saints,
To Thy bright majesty?

2 Thou'rt far above the songs of heaven,
Sung by the holy ones;
And dost Thou stoop and bow Thine ear
To a poor sinner's groans?

3 My precious Saviour's guiltless Blood
First washed away my sin,
And Thine Eternal Spirit was
My Advocate within.

4 It could not be that Thou should'st hear
A mortal, sinful worm;
But that my prayers presented are
In a most glorious form.

5 Thou heard'st my prayer for Jesus' sake,
Whom Thou dost hear always:
Lord, hear through that prevailing Name
My voice of joy and praise.

John Mason. 1683. *a.*

105 C. M.

ALL that I was, my sin, my guilt,
My death, was all my own;
All that I am, I owe to Thee,
My gracious God, alone.

2 The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is Thine, and only Thine.

3 The darkness of my former state,
The bondage, all was mine;
The light of life in which I walk,
The liberty, is Thine.

4 Thy grace first made me feel my sin,
It taught me to believe;
Then in believing, peace I found,
And now I live, I live.

5 All that I am, even here on earth,
All that I hope to be
When Jesus comes and glory dawns,
I owe it, Lord, to Thee.

Horatius Bonar. 1853.

106 C. M. D.

I HEARD the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He hath made me glad.

2 I heard the voice of Jesus say,
Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live.
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

3 I heard the voice of Jesus say,
I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright.
I looked to Jesus, and I found
In Him, my Star, my Sun;
And in that Light of life I'll walk,
Till traveling days are done.

Horatius Bonar. 1850.

107

S. M. D.

I WAS a wandering sheep,
I did not love the fold;
I did not love my Shepherd's voice,
I would not be controlled.
I was a wayward child,
I did not love my home;
I did not love my Father's voice,
I loved afar to roam.

2 The Shepherd sought His sheep,
The Father sought His child;
They followed me o'er vale and hill,
O'er deserts waste and wild;
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands of love,
They saved the wandering one.

3 Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His Blood,
'Twas He that made me whole.
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

4 I was a wandering sheep,
I would not be controlled;
But now I love my Shepherd's voice,
I love, I love the fold!
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice,
I love, I love His home.

Horatius Bonar. 1845.

108

8.7. D.

LORD, with glowing heart I'd praise Thee
For the bliss Thy love bestows,
For the pardoning grace that saves me,
And the peace that from it flows.
Help, O God, my weak endeavor;
This dull soul to rapture raise:
Thou must light the flame, or never
Can my love be warmed to praise.

2 Praise, my soul, the God that sought thee,
Wretched wanderer, far astray;
Found thee lost, and kindly brought thee
From the paths of death away.
Praise, with love's devoutest feeling,
Him who saw thy guilt-born fear,
And, the light of hope revealing,
Bade the Blood-stained Cross appear.

3 Lord, this bosom's ardent feeling
Vainly would my lips express:
Low before Thy footstool kneeling,
Deign Thy suppliant's prayer to bless.
Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise:
And, since words can never measure,
Let my life show forth Thy praise.

Francis Scott Key. 1824.

109 *Christi Blut und Gerechtigkeit.* L. M.

LORD, I believe were sinners more
Than sands upon the ocean shore,
For all Thou hast the ransom given,
Purchased for all, peace, life, and heaven.

2 Lord, I believe the price is paid
For every soul, the Atonement made;
And every soul Thy grace may prove,
Loved with an everlasting Love.

3 Jesus, be endless praise to Thee,
Whose boundless mercy hath for me,
For me, and all Thine hands have made,
An everlasting ransom paid.

4 Ah, give to all Thy servants, Lord,
With power to speak Thy quickening Word,
That sinners to Thy wounds may flee,
And find eternal life in Thee.

5 Thou God of power, Thou God of love,
Let the whole world Thy mercy prove:
Now let Thy Word o'er all prevail;
Now take the spoils of death and hell.

Nikolaus Ludwig, Count Zinzendorf. 1739.
Tr. John Wesley. 1740?

THE CHURCH YEAR—ADVENT.

110 *Instantis Adventum Dei.* S. M.

THE Advent of our God
Our prayers must now employ,
And we must meet Him on His road
With hymns of holy joy.

2 The everlasting Son
Incarnate deigns to be:
Himself a servant's form puts on,
To set His people free.

3 Daughter of Zion, rise
And greet thy lowly King,
And do not wickedly despise
The mercies He will bring.

4 As judge, in clouds of light,
He will come down again,
And all His scattered saints unite
With Him in Heaven to reign.

5 Before that dreadful day
May all our sins be gone;
May the old man be put away,
And the new man put on!

Charles Coffin. 1736.
Tr. John Chandler. 1837.

111 *Jordanis oras prævia.* L. M.

ON Jordan's banks the Herald's cry
Announces that the Lord is nigh:
Come then and hearken, for he brings
Glad tidings from the King of kings.

2 Then cleansed be every breast from sin,
Make straight the way for God within,
And let us all our hearts prepare
For Christ to come and enter there.

3 For Thou art our Salvation, Lord,
Our Refuge and our great Reward.
Without Thy grace our life must fade,
And wither like a flower decayed.

4 Stretch forth Thy hand, to health restore,
And make us rise, to fall no more:
Once more upon Thy people shine,
And fill the world with love divine.

5 To Him who left the throne of heaven
To save mankind, all praise be given,
Like praise be to the Father done,
And Holy Spirit Three in One.

Charles Coffin. 1736.
Tr. John Chandler. 1837.

112 *Veni, veni, Emmanuel.* L. M.

O COME, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
[Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!]

2 O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save
And give them victory o'er the grave.
[Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!]

3 O come, Thou Day-Spring, come and cheer
Our spirits by Thine Advent here:
And drive away the shades of night,
And pierce the clouds and bring us light!
[Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!]

4 O come, Thou Key of David, come,
And open wide our heavenly home:
Make safe the way that leads on high,
And close the path to misery.
[Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel!]

Latin Antiphon 12th cent.
Tr. John Mason Neale, 1851

113 *En clara vox redarguit.* 8.7.

HARK! an awful voice is sounding:
"Christ is nigh!" it seems to say;
"Cast away the dreams of darkness,
O ye children of the day!"

2 Startled at the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
Shines upon the morning skies.

3 Lo, the Lamb, so long expected,
Comes with pardon down from heaven.
Let us haste, with tears of sorrow,
One and all to be forgiven.

4 So, when next He comes with glory,
Wrapping all the earth in fear,
With His mercy He may shield us,
And with words of love draw near.

Tr. Edward Caswall. 1849. *a.*

114 *Wie soll ich Dich empfangen.* 7.6. D.

O HOW shall I receive Thee,
How greet Thee, Lord, aright?
All nations long to see Thee,
My Hope, my heart's delight!
O kindle, Lord most holy,
Thy lamp within my breast,
To do in spirit lowly
All that may please Thee best.

2 Thy Zion palms is strewing,
And branches fresh and fair;
My heart, its powers renewing,
An anthem shall prepare.
My soul puts off her sadness
Thy glories to proclaim;
With all her strength and gladness
She fain would serve Thy Name.

3 I lay in fetters groaning,
Thou comest to set me free!
I stood, my shame bemoaning,
Thou comest to honor me!
A glory Thou dost give me,
A treasure safe on high,
That will not fail nor leave me
As earthly riches fly.

4 Love caused Thy Incarnation,
Love brought Thee down to me.
Thy thirst for my salvation
Procured my liberty.
O Love beyond all telling,
That led Thee to embrace,
In love all love excelling,
Our lost and fallen race!

5 Rejoice then, ye sad-hearted,
Who sit in deepest gloom,
Who mourn o'er joys departed,
And tremble at your doom:
He Who alone can cheer you
Is standing at the door;
He brings His pity near you,
And bids you weep no more.

Paul Gerhardt. 1653.
Tr. Arthur Tozer Russell. 1851.
Alt. in Mercer. 1859.

115 *Auf, auf, ihr Reichsgenossen.* C. M.

ARISE, the kingdom is at hand,
The King is drawing nigh;
Arise with joy, thou faithful band,
To meet the Lord most high!

2 Look up, ye souls weighed down with care,
The Sovereign is not far;
Look up, faint hearts, from your despair,
Behold the Morning Star!

3 Look up, ye drooping hearts, to-day!
The King is very near:
O cast your griefs and fears away,
For lo, your Help is here!

4 Hope, O ye broken hearts, at last!
The King comes on in might;
He loved us in the ages past,
When we lay wrapt in night.

5 Now fear and wrath to joy give place,
Now are our sorrows o'er,
Since God hath made us in His grace
His children evermore.

6 O rich the gifts Thou bringest us,
Thyself made poor and weak;
O Love beyond compare that thus
Can foes and sinners seek!

7 For this we raise a gladsome voice
On high to Thee alone,
And evermore with thanks rejoice
Before Thy glorious throne.

Johann Rist. 1651.
Tr. Catherine Winkworth. 1858.

116 *Ermuntert euch, ihr Frommen.* 7.6. D.

REJOICE, all ye believers,
And let your lights appear!
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon he draweth nigh.
Up! pray, and watch, and wrestle—
At midnight comes the cry!

2 The watchers on the mountain
Proclaim the Bridegroom near;
Go meet Him as He cometh,
With hallelujahs clear.
The marriage-feast is waiting,
The gates wide open stand;
Up, up, ye heirs of glory;
The Bridegroom is at hand!

3 Ye saints, who here in patience
Your cross and sufferings bore,

Shall live and reign for ever,
When sorrow is no more.
Around the throne of glory
The Lamb ye shall behold,
In triumph cast before Him
Your diadems of gold!

4 Our Hope and Expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
That brings us unto Thee!

Laurentius Laurenti. 1700.
Tr. Jane Borthwick. 1853.

117 *Macht hoch die Thür.* 8.6.6.

LIFT up your heads, ye mighty gates!
Behold the King of glory waits;
The King of kings is drawing near,
The Saviour of the world is here;
Life and salvation He doth bring,
Wherefore rejoice, and gladly sing:
We praise Thee, Father, now,
Creator, wise art Thou!

2 The Lord is just, a Helper tried,
Mercy is ever at His side;
His kingly crown is holiness,
His sceptre, pity in distress,
The end of all our woe He brings;
Wherefore the earth is glad and sings:
We praise Thee, Saviour, now,
Mighty in deed art Thou!

3 O blest the land, the city blest,
Where Christ the Ruler is confest!
O happy hearts and happy homes
To whom this King in triumph comes!
The cloudless Sun of joy He is,
Who bringeth pure delight and bliss:
O Comforter Divine,
What boundless grace is Thine!

4 Fling wide the portals of your heart;
Make it a temple, set apart
From earthly use for heaven's employ,
Adorned with prayer, and love, and joy;
So shall your Sovereign enter in,
And new and nobler life begin:
To Thee, O God, be praise,
For word and deed and grace!

5 Redeemer, come! I open wide
My heart to Thee; here, Lord, abide!
Let me Thy inner presence know,
Thy grace and love on me bestow;
Thy Holy Spirit guide us on,
Until our glorious goal be won!
Eternal praise and fame
We offer to Thy Name.

Georg Weissel. 1633.
Tr. Catherine Winkworth. 1855. a.

118 *Nun komm, der Heiden Heiland.* 7s.

COME, Thou Saviour of our race,
Choicest Gift of heavenly grace!
O Thou blessed Virgin's Son,
Be Thy race on earth begun.

2 Not of mortal blood or birth,
He descends from heaven to earth:
By the Holy Ghost conceived,
Truly man to be believed.

3 Wondrous birth! O wondrous Child!
Of the Virgin, undefiled!
Though by all the world disowned,
Still to be in heaven enthroned.

4 From the Father forth He came,
And returneth to the same;
Captive leading death and hell,—
High the song of triumph swell.

5 Equal to the Father now,
Though to dust Thou once didst bow;
Boundless shall Thy kingdom be;
When shall we its glories see?

6 Brightly doth Thy manger shine!
Glorious is its light divine:
Let not sin o'ercloud this light,
Ever be our faith thus bright.

Ambrose, d. 397. Luther. 1524.
Tr. William M. Reynolds. 1850.

119 *Tröstet, tröstet Meine Lieben.* 8.7.7.7.8.8.

COMFORT, comfort ye my people,
Speak ye peace, thus saith our God;
Comfort those who sit in darkness,
Mourning 'neath their sorrows' load;
Speak ye to Jerusalem
Of the peace that waits for them;
Tell her that her sins I cover,
And her warfare now is over.

2 For the Herald's voice is crying
In the desert far and near,
Bidding all men to repentance,
Since the kingdom now is here.
O, that warning cry obey!
Now prepare for God a way!
Let the valleys rise to meet Him,
And the hills bow down to greet Him.

3 Make ye straight what long was crooked,
Make the rougher places plain:
Let your hearts be true and humble,
As befits His holy reign;
For the glory of the Lord
Now o'er earth is shed abroad,
And all flesh shall see the token
That His Word is never broken.

Johann Olearius (Oelschlaeger). 1671.
Tr. Catherine Winkworth. 1862.

120 *Gott sey Dank durch alle Welt.* 7s.

LET the earth now praise the Lord,
Who hath truly kept His word,
And the sinner's Help and Friend
Now at last to us doth send.

2 What the fathers most desired,
What the prophets' heart inspired,
What they longed for many a year,
Stands fulfilled in glory here.

3 Abram's promised great reward,
Zion's Helper, Jacob's Lord,
Him of twofold race behold,
Truly come, as long foretold.

4 Welcome, O my Saviour, now!
Hail! my Portion, Lord, art Thou?
Here too in my heart, I pray,—
O prepare Thyself a way.

5 And when Thou dost come again,
As a glorious King to reign,
I with joy may see Thy face,
Freely ransomed by Thy grace.

Heinrich Held, d. 1659.
Tr. Catherine Winkworth. 1862.

121 *Gottes Sohn ist kommen.* Trochaic. 6s.

ONCE He came in blessing,
All our ills redressing,
Came in likeness lowly,
Son of God most holy;
Bore the Cross to save us,
Hope and freedom gave us.

2 Still He comes within us,
Still His voice would win us
From the sins that hurt us;
Would to Truth convert us
From our foolish errors,
Ere He comes in terrors.

3 Thus if thou hast known Him,
Not ashamed to own Him,
Nor dost love Him coldly,
But will trust Him boldly,
He will now receive thee,
Heal thee, and forgive thee.

4 He who well endureth,
Bright reward secureth;
Come then, O Lord Jesus,
From our sins release us;
Let us here confess Thee,
Till in heaven we bless Thee.

Johann Horn. 1544.
Tr. Catherine Winkworth. 1862. *a.*

122 PSALM 72. 7.6. D.

HAIL to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!

He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

2 He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing;
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

3 He shall come down like showers
Upon the fruitful earth;
And love, joy, hope, like flowers,
Spring in His path to birth.
Before Him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

4 For Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The tide of time shall never
His covenant remove;
His Name shall stand for ever;
That Name to us is Love.

James Montgomery. 1821

123 C. M.

HARK, the glad sound, the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

2 On Him the Spirit, largely poured,
Exerts His sacred fire;
Wisdom and might, and zeal and love,
His holy breast inspire.

3 He comes the prisoners to release,
In Satan's bondage held:
The gates of brass before Him burst,
The iron fetters yield.

4 He comes from thickest films of vice
To clear the mental ray,
And on the eyeballs of the blind
To pour celestial day.

5 He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
To enrich the humble poor.

6 Our glad hosannas, Prince of Peace!
Thy welcome shall proclaim;
And heaven's eternal arches ring
With Thy beloved Name.

Philip Doddridge. 1735.

124 C. M.

O VERY God of very God,
And very Light of Light,
Whose feet this earth's dark valley trod,
That so it might be bright:

2 Our hopes are weak, our foes are strong,
Thick darkness blinds our eyes;
Cold is the night, and O, we long
That Thou, our Sun, wouldst rise!

3 And even now, though dull and gray,
The east is brightening fast,
And kindling to the perfect Day
That never shall be past.

4 O guide us till our path be done,
And we have reached the shore
Where Thou, our everlasting Sun,
Art shining evermore!

5 We wait in faith, and turn our face
To where the daylight springs,
Till Thou shalt come our gloom to chase,
With healing on Thy wings.

John Mason Neale. 1846.

125 8.7.

LIGHT of those whose dreary dwelling
Borders on the shades of death,
Come, and by Thy Love's revealing,
Dissipate the clouds beneath.

2 Thou, new heaven and earth's Creator,
In our deepest darkness rise;
Scattering all the night of nature,
Pouring daylight on our eyes.

3 Still we wait for Thine appearing;
Life and joy Thy beams impart,
Chasing all our fears, and cheering
Every poor, benighted heart.

4 Come, and manifest the favor
God hath for our ransomed race;
Come, Thou mighty Prince and Saviour,
Come, and bring the Gospel grace.

5 By Thine all-restoring merit,
Every burdened soul release;
Every weary, wandering spirit
Guide into Thy perfect peace.

Charles Wesley. 1746. a.

126 8.7. D.

COME, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee.
Israel's Strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.

2 Born Thy people to deliver;
Born a Child, and yet a King;
Born to reign in us for ever,
Now Thy gracious kingdom bring.
By Thine own eternal Spirit,
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.

Charles Wesley. 1744.

CHRISTMAS.

127 8.7.

HARK! what mean those holy voices
Sweetly sounding through the skies?
Lo! the angelic host rejoices;
Heavenly hallelujahs rise.

2 Listen to the wondrous story,
Which they chant in hymns of joy:
"Glory in the highest, glory!
Glory be to God most high!

3 "Peace on earth, good-will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven;
Loud our golden harps shall sound.

4 "Christ is born, the great Anointed;
Heaven and earth, His praises sing!
O receive Whom God appointed
For your Prophet, Priest, and King.

5 "Hasten, mortals, to adore Him;
Learn His Name, and taste His joy;
Till in Heaven ye sing before Him,
Glory be to God most high!"

6 Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of His glory,
Till it cover all the earth.

John Cawood. 1814. *a*

128 7s

HARK! the herald-angels sing,
"Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled!"

2 Joyful, all ye nations, rise,
Join the triumph of the skies;
Universal Nature, say,
Christ the Lord is born to-day!

3 Christ, by highest heaven adored,
Christ, the everlasting Lord:
Late in time behold Him come,
Offspring of a virgin's womb!

4 Veiled in flesh, the Godhead see,
Hail the incarnate Deity!
Pleased as Man with men to appear,
Jesus, our Immanuel, here!

5 Hail, the heavenly Prince of Peace,
Hail, the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.

6 Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.

7 Come, Desire of nations, come,
Fix in us Thy humble home;
O, to all Thyself impart,
Formed in each believing heart!

Charles Wesley. 1739. *a.*

129 *Adeste Fideles.* 11s.

COME hither, ye faithful, triumphantly sing:
Come see in the manger the angels' dread King!
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!

2 True Son of the Father, He comes from the skies;
To be born of a Virgin He does not despise:
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!

3 Hark, hark to the angels, all singing in heaven,
"To God in the highest all glory be given!"
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!

4 To Thee, then, O Jesus, this day of Thy birth,
Be glory and honor through heaven and earth.
True Godhead incarnate, omnipotent Word!
O come, let us hasten to worship the Lord!

Tr. Edward Caswell. 1849 *a*

130 7.6.

A GREAT and mighty wonder
Our Christmas Festal brings;
On earth, a lowly Infant,
Behold the King of kings!

2 The Word is made incarnate,
Descending from on high;
And cherubim sing anthems
To shepherds, from the sky.

3 And we with them triumphant,
Repeat the hymn again:
"To God on high be glory,
And peace on earth to men!"

4 Since all He comes to ransom,
By all be He adored,
The Infant born in Bethlehem,
The Saviour and the Lord!

5 And idol forms shall perish,
And error shall decay,
And Christ shall wield his sceptre,
Our Lord and God for aye.

Anatolius. ab. 450.
Tr. John Mason Neale. 1862. *a*

131 *Vom Himmel hoch da komm ich her.* L. M.

GOOD news from heaven the angels bring,
Glad tidings to the earth they sing:
To us this day a Child is given,
To crown us with the joy of heaven.

2 This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself our Saviour be,
From all our sins to set us free.

3 To us that blessedness He brings,
Which from the Father's bounty springs:
That in the heavenly realm we may
With Him enjoy eternal day.

4 All hail, Thou noble Guest, this morn,
Whose Love did not the sinner scorn:

In my distress Thou comest to me;
What thanks shall I return to Thee?

5 Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

6 Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

7 Praise God upon His heavenly throne,
Who gave to us His only Son:
For this His hosts, on joyful wing,
A blest New Year of mercy sing.

Martin Luther. 1535.
Tr. Arthur Tozer Russell. 1848.
And Catherine Winkworth. 1855.

132 *Freut euch, ihr lieben Christen.* 7.6.D.

REJOICE, rejoice, ye Christians,
With all your hearts, this morn!
O hear the blessed tidings,
"The Lord, the Christ, is born,"
Now brought us by the angels
That stand about God's throne;
O lovely are the voices
That make such tidings known!

2 O hearken to their singing!
This Child shall be your Friend;
The Father so hath willed it,
That thus your woes should end.
The Son is freely given,
That in Him ye may have
The Father's grace and blessing,
And know He loves to save.

3 Nor deem the form too lowly
That clothes Him at this hour;
For know ye what it hideth?
'Tis God's almighty power.
Though now within the manger
So poor and weak He lies,
He is the Lord of all things,
He reigns above the skies.

4 Sin, death, and hell, and Satan
Have lost the victory;
This Child shall overthrow them;
As ye shall surely see.
Their wrath shall naught avail them;
Fear not, their reign is o'er;
This Child shall overthrow them,—
O hear, and doubt no more!

Unknown. 1540.
Tr. Catherine Winkworth. 1862.

133 *Wir singen Dir, Immanuel.* L. M.

EMMANUEL! we sing Thy praise,
Thou Prince of Life! Thou Fount of Grace!
With all Thy saints, Thee, Lord, we sing;
Praise, honor, thanks, to Thee we bring!

2 E'er since the world began to be,
How many a heart hath longed for Thee!
And Thou, O long-expected Guest,
Hast come at last to make us blest!

3 Now art Thou here: we know Thee now;
In lowly manger liest Thou:
A Child, yet makest all things great;
Poor, yet is earth Thy robe of state.

4 Now fearless I can look on Thee:
From sin and grief Thou set'st me free:
Thou bearest wrath, Thou conquerest death,
Fear turns to joy Thy glance beneath.

5 Thou art my Head, my Lord divine:
I am Thy member, wholly Thine;
And in Thy Spirit's strength would still
Serve Thee according to Thy will.

6 Thus will I sing Thy praises here,
With joyful spirit year by year:
And they shall sound before Thy throne,
Where time nor number more is known.

Paul Gerhardt. 1653.
From Catherine Winkworth Tr. 1855.

134 PSALM 98. C. M.

JOY to the world; the Lord is come!
Let earth receive her King.
Let every heart prepare Him room,
And heaven and nature sing.

2 Joy to the earth; the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills, and plains
Repeat the sounding joy.

3 No more let sins and sorrows grow,
Nor thorns infest the ground.
He comes to make His blessings flow
Far as the curse is found.

4 He rules the world with truth and grace,
And makes the nations prove
The glories of His Righteousness,
And wonders of His Love.

Isaac Watts. 1719.

135 *Du wesentliches Wort.* S. M

O SAVIOUR of our race,
Welcome indeed Thou art,
Blessèd Redeemer, Fount of grace,
To this my longing heart!

2 Light of the world, abide
Through faith within my heart;
Leave me to seek no other guide,
Nor e'er from Thee depart.

3 Thou art the Life, O Lord!
Sole Light of life Thou art!
Let not Thy glorious rays be poured
In vain on my dark heart.

4 Star of the East, arise!
Drive all my clouds away;
Guide me till earth's dim twilight dies
Into the perfect day.

Laurentius Laurenti. 1700.
Tr. Catherine Winkworth. 1855

NEW YEAR.

136 *Our Lord's Circumcision.* S. M

THE year begins with Thee,
And Thou begin'st with woe,
To let the world of sinners see
That blood for sin must flow.

2 Am I a child of tears,
Cradled in care and woe?
And seems it hard my vernal years
Few vernal joys can show?

3 I look, and hold my peace:
The Giver of all good
E'en from the womb takes no release
From suffering, tears, and blood.

4 That I may reap in love,
Help me to sow in fear:
So life a winter's morn may prove
To a bright endless Year.

John Keble. 1827. a

137 L. M.

GREAT God! we sing that mighty Hand,
By which supported still we stand:
The opening year Thy mercy shows;
Let mercy crown it, till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

3 With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And, peaceful, leave before Thy feet.

4 In scenes exalted or depressed,
Be Thou our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

5 When death shall interrupt our songs,
And seal in silence mortal tongues,
Our Helper God, in Whom we trust,
In better worlds our souls shall boast.

Philip Doddridge. 1758

138 7s

FOR Thy mercy and Thy grace,
Faithful through another year,
Hear our song of thankfulness;
Father and Redeemer, hear.

2 In our weakness and distress,
Rock of strength! be Thou our Stay:
In the pathless wilderness
Be our true and living Way.

3 Who of us death's lonely road
In the coming year shall tread,
With Thy rod and staff, O God,
Comfort Thou his dying head.

4 Keep us faithful; keep us pure:
Keep us evermore Thine own:
Help, O help us to endure:
Fit us for the promised crown.

5 So within Thy palace gate
We shall praise, on golden strings,
Thee, the only Potentate,
Lord of lords, and King of kings.

Henry Downton 1843.

139 7s. D.

WHILE with ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Never more to meet us here;
Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little, none can know.

2 As the wingèd arrow flies
Speedily, the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream:
Upward, Lord, our spirits raise;
All below is but a dream.

3 Thanks for mercies past receive,
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view.

Bless Thy Word to young and old,
Fill us with a Saviour's love;
And when life's short tale is told,
May we dwell with Thee above.

John Newton. 1774

EPIPHANY.

140 7s. 6 lines

AS with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright:
So, most gracious God, may we
Evermore be led by Thee.

2 As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him Whom heaven and earth adore;
So may we, with willing feet,
Ever seek Thy mercy-seat.

3 As they offered gifts most rare
At that manger rude and bare;
So may we, with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

4 Holy Jesus! every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

5 In the heavenly country bright
Need they no created light:
Thou its Light, its Joy, its Crown,
Thou its Sun which goes not down;
There for ever may we sing
Hallelujahs to our King.

William Chatterton Dix. 1860.

141 7s.

SONS of men, behold from afar,
Hail the long-expected star!
Jacob's star that gilds the night,
Guides bewildered nature right.

2 Fear not hence that ill should flow,
Wars or pestilence below;
Wars it bids and tumult cease,
Ushering in the Prince of Peace.

3 Mild He shines on all beneath,
Piercing through the shade of death;
Scattering error's widespread night,
Kindling darkness into light.

4 Nations all, far off and near,
Haste to see your God appear!
Haste, for Him your hearts prepare,
Meet Him manifested there.

5 Here behold the Dayspring rise,
Pouring daylight on your eyes:
God in His own light survey,
Shining to the perfect day.

6 Sing, ye morning stars, again!
God descends on earth to reign;
Deigns for man His life to employ:
Shout, ye sons of God, for joy.

Charles Wesley. 1739.

142 8.7. D.

HAIL, Thou Source of every blessing,
Sovereign Father of mankind!
Gentiles now, Thy grace possessing,
In Thy courts admission find.
Grateful now we fall before Thee,
In Thy Church obtain a place;
Now by faith behold Thy glory,
Praise Thy truth, adore Thy grace.

2 Once far off, but now invited,
We approach Thy sacred throne;
In Thy covenant united,
Reconciled, redeemed, made one.
Now revealed to Eastern sages,
See the star of mercy shine;
Mystery hid in former ages,
Mystery great of love divine.

3 Hail, Thou all-inviting Saviour!
Gentiles now their offerings bring;
In Thy temple seek Thy favor,
Jesus Christ, our Lord and King.
May we, body, soul and spirit,
Live devoted to Thy praise,
Glorious realms of bliss inherit,
Grateful anthems ever raise.

Basil Woodd. 1794.

143 *Werde Licht, du Stadt der Heiden.* 7.8.7.7

RISE, O Salem, rise and shine;
Lo! the Gentiles hail thy waking;
Herald of a morn divine,
See the Dayspring o'er us breaking.
Telling God hath called to mind
Those who long in darkness pined.

2 Ah, how blindly did we stray,
Ere this Sun our earth had brightened;
Heaven we sought not, for no ray
Had our wildered eyes enlightened;
All our looks were earthward bent,
All our strength on earth was spent.

3 But the Dayspring from on high
Hath arisen with beams unclouded,
And we see before it fly
All the heavy gloom that shrouded
This sad earth, where sin and woe
Seemed to reign o'er all below.

4 Thy appearing, Lord, shall fill
All my thoughts in sorrow's hour;
Thy appearing, Lord, shall still
All my dread of death's dark power;
Whether joy or tears be mine,
Through them still Thy light shall shine.

5 Let me, when my course is run,
Calmly leave a world of sadness
For the place that needs no sun,
For Thou art its light and gladness;
For the mansions fair and bright,
Where Thy saints are crowned with light.

Johann Rist. 1655.
Tr. Catherine Winkworth. 1862.

144 *Herr Jesu, Licht der Heiden.* 7.6. D.

LIGHT of the Gentile nations,
Thy people's joy and love!
Drawn by Thy Spirit hither,
We gladly come to prove
Thy presence in Thy temple,
And wait with earnest mind,
As Simeon once had waited
His Saviour God to find.

2 Yes, Lord, Thy servants meet Thee,
Even now, in every place
Where Thy true Word hath promised
That they shall see Thy face.
Thou yet wilt gently grant us,
Who gather round Thee here,
In faith's strong arms to bear Thee,
As once that aged seer.

3 Be Thou our Joy, our Brightness,
That shines 'mid pain and loss,
Our Sun in times of terror,
The glory round our cross:
A glow in sinking spirits,
A sunbeam in distress,
Physician, Friend in sickness,
In death our happiness.

4 Let us, O Lord, be faithful
With Simeon to the end,
That so his dying song may
From all our hearts ascend:
"O Lord, let now Thy servant
Depart in peace for aye,
Since I have seen my Saviour,
Have here beheld His day."

5 My Saviour, I behold Thee
Now with the eye of Faith;
No foe of Thee can rob me,
Though bitter words he saith.
Within Thy heart abiding,
As Thou dost dwell in me,
No pain, no death hath terrors
To part my soul from Thee!

Johann Franck. 1674.
Tr. Catherine Winkworth. 1862

145 *O Jesu Christe, wahres Licht.* L. M

O CHRIST, our true and only Light,
Illumine those who sit in night;
Let those afar now hear Thy voice,
And in Thy fold with us rejoice.

2 Fill with the radiance of Thy grace
The souls now lost in error's maze,
And all, O Lord, whose secret minds
Some dark delusion hurts and blinds.

3 And all who else have strayed from Thee,
O gently seek! Thy healing be
To every wounded conscience given,
And let them also share Thy heaven.

4 O make the deaf to hear Thy Word,
And teach the dumb to speak, dear Lord,
Who dare not yet the faith avow,
Though secretly they hold it now.

5 Shine on the darkened and the cold,
Recall the wanderers to Thy fold,
Unite those now who walk apart,
Confirm the weak and doubting heart.

6 So they with us may evermore
Such grace with wondering thanks adore,
And endless praise to Thee be given,
By all Thy Church in earth and heaven.

Johann Heermann. 1630.
Tr. Catherine Winkworth. 1858. *a.*

146 H. M.

GREAT Father of mankind,
We bless that wondrous grace
Which could for Gentiles find
Within Thy courts a place.

How kind the care | For us to raise
Our God displays, | A house of prayer!

2 Though once estrangèd far,
We now approach the throne;
For Jesus brings us near,
And makes our cause His own:
Strangers no more, | And find our home,
To Thee we come, | And rest secure.

3 To Thee our souls we join,
And love Thy sacred Name;
No more our own, but Thine,
We triumph in Thy claim.
Our Father-King, | Our souls embrace,
Thy covenant grace | Thy titles sing.

4 May all the nations throng
To worship in Thy house;
And Thou attend the song,
And smile upon their vows;
Indulgent still, | To join the choir
Till earth conspire | On Zion's hill.

Philip Doddridge. 1755.

147 H. M.

ARISE, O God, and shine
In all Thy saving might,
And prosper each design
To spread Thy glorious light:
Let healing streams of mercy flow,
That all the earth Thy truth may know

2 Bring distant nations near,
To sing Thy glorious praise;
Let every people hear
And learn Thy holy ways!
Reign, mighty God, assert Thy cause,
And govern by Thy righteous laws!

3 Put forth Thy glorious power,
That Gentiles all may see,
And earth present her store
In converts born to Thee:
God, our own God, His Church will bless,
And fill the world with righteousness.

4 To God the only wise,
The one immortal King,
Let hallelujahs rise
From every living thing:
Let all that breathe, on every coast,
Praise Father, Son, and Holy Ghost.

William Hurn. 1813. *a*

148 *Lux alma Jesu.* S. M

LIGHT of the anxious heart,
Jesus! Thy suppliants cheer;
Bid Thou the gloom of guilt depart,
And shed Thy sweetness here.

2 O happy he whose breast
Thou makest Thine abode;
Sweet Light that with the pure wilt rest,
For they shall see their God.

3 Brightness of God above,
Unfathomable grace,
Within our hearts implant Thy Love,
And fix Thy dwelling-place.

4 To lowly minds revealed,
Our Saviour we adore;
Like tribute to the Father yield
And Spirit, evermore.

Bernard of Clairvaux. d. 1153.
Tr. John Henry Newman. 1836.

149 *The Presentation in the Temple.* 8.7. 6 lines.

IN His Temple now behold Him,
See the long-expected Lord;
Ancient prophets had foretold Him,
God has now fulfilled His Word.
Now to praise Him, His redeemèd
Shall break forth with one accord.

2 In the arms of her who bore Him,
Virgin pure, behold Him lie,
While His aged saints adore Him,
Ere in perfect faith they die.
Hallelujah! Hallelujah!
Lo, the Incarnate God most high!

3 Jesus, by Thy Presentation,
Thou Who didst for us endure,
Make us see our great salvation,
Seal us with Thy promise sure;
And present us, in Thy glory,
To Thy Father, cleansed and pure.

Henry John Pye. 1851

EXAMPLE AND TEACHING OF CHRIST.

150 L. M.

MY dear Redeemer, and my Lord!
I read my duty in Thy Word:
But in Thy life the law appears
Drawn out in living characters.

2 Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love, and meekness so divine,
I would transcribe and make them mine.

3 Cold mountains and the midnight air
Witnessed the fervor of Thy prayer:
The desert Thy temptations knew,
Thy conflict, and Thy victory too.

4 Be Thou my pattern: make me bear
More of Thy gracious image here.
Then God the Judge shall own my name
Among the followers of the Lamb.

Isaac Watts. 1709

151 C. M.

BEHOLD, where in a mortal form
Appears each grace divine!
The virtues, all in Jesus met,
With mildest radiance shine.

2 To spread the rays of heavenly light,
To give the mourner joy,
To preach glad tidings to the poor,
Was His divine employ.

3 'Midst keen reproach and cruel scorn,
Patient and meek He stood.
His foes, ungrateful, sought His life;
He labored for their good.

4 In the last hour of deep distress,
Before His Father's throne,
With soul resigned He bowed, and said,
"Thy will, not mine, be done!"

5 Be Christ our Pattern and our Guide!
His image may we bear!
O may we tread His holy steps,
His joys and glory share!

William Enfield. 1797 a.

152 C. M.

IN duties and in sufferings too,
Thy path, my Lord, I'd trace;
As Thou hast done, so would I do,
Depending on Thy grace.

2 With earnest zeal, 'twas Thy delight
To do Thy Father's will;
O may that zeal my love excite
Thy precepts to fulfill!

3 Unsullied meekness, truth, and love
Through all Thy conduct shine;
O may my whole deportment prove
A copy, Lord, of Thine!

Benjamin Beddome. 1769. a

153 C. M.

O SAVIOUR, Whom that holy morn
Gave to our world below,
To mortal want and labor born,
And more than mortal woe!

2 Incarnate Word, by every grief,
By each temptation tried,
Who lived to yield our ills relief,
And to redeem us, died!

3 If gayly clothed and proudly fed,
In dangerous wealth we dwell,
Remind us of Thy manger bed,
And lowly cottage cell.

4 If pressed by poverty severe,
In envious want we pine,
O may Thy Spirit whisper near,
How poor a lot was Thine!

5 Through fickle fortune's various scene,
From sin preserve us free;
Like us Thou hast a mourner been,
May we rejoice with Thee.

Reginald Heber. 1811. *a*

154 C. M.

JESUS! exalted far on high,
To whom a name is given—
A Name surpassing every name,
That's known in earth or heaven!

2 Before Whose throne shall every knee
Bow down with one accord;
Before Whose throne shall every tongue
Confess that Thou art Lord:

3 Jesus, Who in the form of God,
Didst equal honor claim;
Yet, to redeem our guilty souls,
Didst stoop to death and shame!

4 O may that mind in us be formed
Which shone so bright in Thee;
An humble, meek, and lowly mind,
From pride and envy free!

5 May we to others stoop, and learn
To emulate Thy Love;
So shall we bear Thine image here,
And share Thy throne above.

Thomas Cotterill. 1819

155 S. M.

BEHOLD, the Prince of Peace,
The chosen of the Lord,
God's well-beloved Son, fulfills
The sure prophetic Word.

2 No royal pomp adorns
This King of righteousness:
Meekness and patience, truth and love,
Compose His princely dress.

3 Jesus, Thou Light of men!
Thy doctrine life imparts.
O may we feel its quickening power
To warm and glad our hearts!

4 Cheered by Thy beams, our souls
Shall run the heavenly way.
The path which Thou hast marked and trod
Shall lead to endless day.

John Needham. 1768. a.

156 7s

FEEBLE, helpless, how shall I
Learn to live and learn to die?
Who, O God, my guide shall be?
Who shall lead Thy child to Thee?

2 Blessèd Father, gracious One,
Thou hast sent Thy holy Son;
He will give the light I need,
He my trembling steps will lead.

3 Through this world, uncertain, dim,
Let me ever lean on Him;
From His precepts wisdom draw,
Make His life my solemn law.

4 Thus in deed, in thought, and word,
Led by Jesus Christ the Lord,
In my weakness, thus shall I
Learn to live and learn to die.

William H. Furness. 1844

THE PASSION.

157 8.7

IN the Cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime.

2 When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy.

3 When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds new lustre to the day.

4 Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

Sir John Bowring. 1825.

158 S. M.

NOT all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

2 But Christ, the heavenly Lamb,
Takes all our stains away;
A Sacrifice of nobler name,
And richer blood than they.

3 My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

4 My soul looks back to see
The burden Thou didst bear,

When hanging on the cursed tree,
And knows her guilt was there.

5 Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding Love.

Isaac Watts. 1709. *a.*

159 C. M.

THERE is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

2 The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away!

3 Dear dying Lamb, Thy precious Blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

4 E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming Love has been my theme,
And shall be till I die.

5 Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

6 Lord, I believe Thou hast prepared
(Unworthy though I be)
For me a blood-bought free reward,
A golden harp for me!

7 'Tis strung and tuned for endless years,
And formed by power divine
To sound in God the Father's ears
No other name but Thine.

William Cowper. 1779. a.

160 7s. 6 lines.

DUST and ashes, sin and guilt,—
Christ, for me Thy Blood was spilt;
Cleanse Thou me from guilt and sin,
Make me pure without, within;
Soul and body, at Thy word,
Be to saving health restored.

2 Flesh and blood, this mortal frame,
Thou wert pleased to wear the same:
Though Thy nature was divine,
Thou didst condescend to mine:
Let me for Thy mercy's sake,
Thy Divinity partake.

3 From the ruins of the Fall,
Me to grace and glory call:
Me, O Lord my Righteousness!
With Thine image re-impress:
Thou didst stoop to earth for me:
Raise me up to heaven with Thee.

James Montgomery. 1853

161 *Gesù sommo conforto.* 8.7. D.

JESUS, Refuge of the weary,
Object of the spirit's love,
Fountain in life's desert dreary,
Saviour from the world above:
O how oft Thine eyes, offended,
Gaze upon the sinner's fall!
Yet upon the Cross extended,
Thou didst bear the pain of all.

2 Do we pass that Cross unheeding,
Breathing no repentant vow,

Though we see Thee wounded, bleeding,
See Thy thorn-encircled brow?
Yet Thy sinless death hath brought us
Life eternal, peace and rest;
Only what Thy grace hath taught us
Calms the sinner's stormy breast.

3 Jesus, may our hearts be burning,
With more fervent love for Thee;
May our eyes be ever turning
To Thy Cross of agony;
Till in glory, parted never
From the blessed Saviour's side,
Graven in our hearts for ever,
Dwell the Cross, the Crucified.

Jerome Savonarola. d. 1498
Tr. Unknown.

162 *Ira justa Conditoris.* 8.7.7.7.

HE who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His own Blood,
Coming from His throne on high
On the painful Cross to die.

2 O the wisdom of th' Eternal!
O its depth, and height divine!
O the sweetness of that mercy
Which in Jesus Christ doth shine!
We were sinners doomed to die;
Jesus paid the penalty.

3 When before the Judge we tremble,
Conscious of His broken laws.
May the blood of His Atonement
Cry aloud and plead our cause,
Bid our guilty terrors cease,
Be our pardon and our peace.

4 Prince and Author of salvation!
Lord of majesty supreme!
Jesus! praise to Thee be given
By the world Thou didst redeem:
Glory to the Father be,
And the Spirit, One with Thee.

Rom. Brev. 1827.
Tr. Edward Caswall 1848 *a.*

163 *Viva, viva, Gesu.* 6.5.

GLORY be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From His sacred veins!

2 Grace and life eternal
In that Blood I find;
Blest be His compassion,
Infinitely kind!

3 Blest through endless ages
Be the precious stream,
Which from endless torments
Did the world redeem!

4 Abel's blood for vengeance
Pleaded to the skies:
But the Blood of Jesus
For our pardon cries!

5 Oft as earth exulting
Wafts its praise on high,
Angel hosts rejoicing
Make their glad reply.

6 Lift we then our voices,
Swell the mighty flood;
Louder still, and louder
Praise the precious Blood!

From the Italian of xviii. century.
Tr. Edward Caswall. 1858.

164 C. M.

COME let us join our cheerful songs,
With angels round the throne.
Ten thousand thousand are their tongues,
But all their joys are one.

2 "Worthy the Lamb that died," they cry,
"To be exalted thus."
"Worthy the Lamb," our lips reply,
For He was slain for us.

3 Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, for ever Thine.

4 Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift Thy glories high,
And speak Thine endless praise!

5 The whole creation join in one,
To bless the sacred Name
Of Him that sits upon the throne,
And to adore the Lamb.

Isaac Watts. 1709.

165 C. M

NOW to the Lamb that once was slain
Be endless blessings paid;
Salvation, glory, joy, remain
For ever on Thy head!

2 Thou hast redeemed our souls with Blood,
Hast set the prisoners free,
Hast made us kings and priests to God,
And we shall reign with Thee.

Isaac Watts. 1709

166 S. M

HOSANNA to the Son
Of David and of God,
Who brought the news of pardon down,
And bought it with His Blood!

2 To Christ the anointed King
Be endless blessings given!
Let the whole earth His glory sing,
Who made our peace with heaven.

Isaac Watts. 1709

HOLY WEEK.

167 C. M.

O THOU Who through this holy week
Didst suffer for us all;
The sick to cure, the lost to seek,
To raise up them that fall:

2 We cannot understand the woe
Thy Love was pleased to bear:
O Lamb of God, we only know
That all our hopes are there!

3 Thy feet the path of suffering trod;
Thy hand the victory won;
What shall we render to our God
For all that He hath done?

John Mason Neale. 1844.

168 *Palm Sunday.* L. M.

RIDE on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

2 Ride on, ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes,
To see the approaching Sacrifice.

3 Ride on, ride on in majesty!
Thy last and fiercest strife is nigh:
The Father on His sapphire throne
Expects His own anointed Son.

4 Ride on, ride on in majesty!
In lowly pomp ride on to die!
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

Henry Hart Milman. 1827. *a.*

169 ISAIAH 53. C. M.

THE Saviour comes! no outward pomp
Bespeaks His presence nigh;
No earthly beauty shines in Him
To draw the carnal eye.

2 Rejected and despised of men,
Behold a Man of woe!
And grief His close companion still
Through all His life below!

3 Yet all the griefs He felt were ours,
Ours were the woes He bore:
Pangs, not His own, His spotless soul
With bitter anguish tore.

4 We held Him as condemned of Heaven,
An outcast from His God;
While for our sins He groaned, He bled,
Beneath His Father's rod.

5 His sacred Blood hath washed our souls
From sin's polluting stain;
His stripes have healed us, and His Death
Revived our souls again.

6 We all, like sheep, have gone astray
In ruin's fatal road:
On Him were our transgressions laid,
He bore the mighty load.

7 He died to bear the guilt of men,
That sin might be forgiven:
He lives to bless them and defend,
And plead their cause in heaven.

William Robertson d. 1743. a

170 8.7. D

HAIL, Thou once despisèd Jesus!
Hail, Thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, Thou agonizing Saviour,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given through Thy Name.

2 Paschal Lamb, by God appointed,
All our sins on Thee were laid;
By almighty Love anointed,
Thou hast full Atonement made.
All Thy people are forgiven
Through the virtue of Thy Blood.
Opened is the gate of heaven;
Peace is made 'twixt man and God.

3 Jesus, hail, enthroned in glory,
There for ever to abide!
All the heavenly hosts adore Thee,
Seated at Thy Father's side:
There for sinners Thou art pleading,
There Thou dost our place prepare.
Ever for us interceding,
Till in glory we appear.

4 Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits,
Bring your sweetest, noblest lays,

Help to sing our Saviour's merits,
Help to chant Immanuel's praise.

John Bakewell. 1757.
Madan's Coll. 1760.
Toplady. 1776.

171 8.7.

SUFFERING Son of man, be near me,
In my sufferings to sustain;
By Thy sorer griefs to cheer me,
By Thy more than mortal pain.

2 Call to mind that unknown anguish,
In Thy days of flesh below,
When Thy troubled soul did languish
Under a whole world of woe.

3 By Thy most severe temptation
In that dark Satanic hour;
By Thy last mysterious Passion,
Screen me from the adverse power.

4 By Thy fainting in the garden,
By Thy dreadful Death, I pray,
Write upon my heart Thy pardon;
Take my sins and fears away.

5 By the travail of Thy spirit,
By Thine outcry on the tree,
By Thine agonizing merit,
Gracious Lord, remember me!

Charles Wesley. 1767. a

172 7s. D

SAVIOUR, when in dust to Thee
Low we bend the adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes;
O, by all Thy pains and woe
Suffered once for man below,
Bending from Thy throne on high,
Hear our solemn Litany!

2 By Thy helpless infant years,
By Thy life of want and tears,
By Thy days of sore distress
In the savage wilderness;
By the dread mysterious hour
Of the insulting tempter's power;
Turn, O turn a favoring eye,
Hear our solemn Litany!

3 By Thine hour of dire despair,
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;
By the gloom that veiled the skies
O'er the dreadful sacrifice;
Listen to our humble cry,
Hear our solemn Litany!

4 By Thy deep expiring groan;
By the sad sepulchral stone;
By the vault whose dark abode
Held in vain the rising God;
O, from earth to heaven restored,
Mighty, reascended Lord,
Listen, listen to the cry
Of our solemn Litany!

Sir Robert Grant. 1815

173 7s. 6 lines.

GO to dark Gethsemane,
Ye that feel the tempter's power:
Your Redeemer's conflict see;
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn of Jesus Christ to pray.

2 Follow to the judgment-hall,
View the Lord of life arraigned:

O the wormwood and the gall!
O the pangs His soul sustained!
Shun not suffering, shame, or loss;
Learn of Him to bear the cross.

3 Calvary's mournful mountain climb:
There, adoring at His feet,
Mark that miracle of time,
God's own Sacrifice complete:
"It is finished," hear Him cry:
Learn of Jesus Christ to die.

4 Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom;
Who hath taken Him away?
Christ is risen!—He meets our eyes:
Saviour, teach us so to rise.

James Montgomery. 1825

GOOD FRIDAY.

174 *Opprobriis, Jesu, satur.* Iambic. 8.7.

HIS trial o'er, and now beneath
His own Cross faintly bending,
Jesus the fatal hill of death
Is wearily ascending.

2 And now, His hands and feet pierced through,
Upon the Cross they raise Him:
Where even now, in distant view,
The eye of faith surveys Him.

3 O wondrous Love, which God most high
Toward man was pleased to cherish!
His sinless Son He gave to die,
That sinners might not perish.

4 Yes, 'tis the Cross that breaks the rod
And chain of condemnation,
And makes a league 'twixt man and God
For our entire salvation.

5 O praise the Father, praise the Son,
The Lamb for sinners given,
And Holy Ghost, by whom alone
Our hearts are raised to heaven.

Charles Coffin. 1736.
Tr. John Chandler. 1837

175 *Prome vocem, mens, canoram.* 8.7.4.7

NOW, my soul, thy voice upraising,
Sing aloud in mournful strain,
Of the sorrows most amazing,
And the agonizing pain,
Which our Saviour
Sinless bore, for sinners slain.

2 He the ruthless scourge enduring,
Ransom for our sins to pay,
Sinners by His own stripes curing,
Raising those who wounded lay,
Bore our sorrows,
And removed our pains away.

3 He to liberty restored us
By the very bonds He bare;
And His nail-pierced limbs afford us
Each a stream of mercy rare:
Lo! He draws us
To the Cross, and keeps us there.

4 When His painful life was ended,
Then the spear transfixed His side;
Blood and water thence descended:
Pouring forth a double tide:
This to cleanse us,
That to heal us is applied.

5 Jesus! may Thy promised blessing
Comfort to our souls afford;
May we, now Thy Love possessing,
And at length our full reward,
Ever praise Thee,
As our ever-glorious Lord!

Santolius Maglorianus. ab. 1650.
Tr. John Chandler. 1837. *a.*

176 *O Haupt voll Blut und Wunden.* 7.6. D.

O SACRED Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thy only crown!
O sacred Head, what glory,
What bliss, till now, was Thine!
Yet, though despised and gory,
I joy to call Thee mine.

2 How art Thou pale with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!
What Thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.

3 Lo, here I fall, my Saviour!
'Tis I deserve Thy place!
Look on me with Thy favor,
Vouchsafe to me Thy grace.
Receive me, my Redeemer;
My Shepherd, make me Thine!
Of every good the Fountain,
Thou art the Spring of mine!

4 What language shall I borrow
To thank Thee, dearest Friend
For this Thy dying sorrow,
Thy pity without end!
O make me Thine forever,
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee.

5 Forbid that I should leave Thee;
O Jesus, leave not me;
In faith may I receive Thee,
When death shall set me free.
When strength and comfort languish,
And I must hence depart,
Release me then from anguish
By Thine own wounded heart.

Bernard of Clairvaux. d. 1153.
Paul Gerhardt. 1653.
Tr. James Waddell Alexander. 1830. *a*

177 *Jesu, Deine tiefen Wunden.* 7s. D.

LORD, Thy Death and Passion give
Strength and comfort at my need.
Every hour while here I live
On Thy Love my soul shall feed.
Thou didst once for me endure,
And I fly all thoughts impure;
Thinking on Thy bitter pains,
Hushed in prayer my heart remains.

2 Yes, Thy Cross hath power to heal
All the wounds of sin and strife.
Lost in Thee, my heart doth feel
Sudden warmth and nobler life.
In my saddest, darkest grief,
Let Thy sweetness bring relief,
Thou Who camest but to save,
Thou Who fearest not the grave!

3 Lord, in Thee I place my trust,
Thou art my Defence and Tower;
Death Thou treadest in the dust,
O'er my soul he hath no power.
That I may have part in Thee,
Help and save and comfort me;
Give me of Thy grace and might,
Resurrection, life, and light!

4 Fount of good, within me dwell!
For the peace Thy presence sheds
Keeps us safe in conflict fell,
Charms the pain from dying beds.
Hide me safe within Thine arm,
Where no foe can hurt or harm;
Whoso, Lord, in Thee doth rest,
He hath conquered, he is blest

Johann Heermann. 1644.
Tr. Catherine Winkworth. 1855

178 *Jesu, meines Lebens Leben.* 8.7.7.7.

CHRIST the Life of all the living,
Christ the Death of death our foe,
Who Thyself for us once giving
To the darkest depths of woe,
Patiently didst yield Thy breath
But to save my soul from death;
Thousand, thousand thanks shall be,
Blessed Jesus, unto Thee.

2 Thou, ah Thou, hast taken on Thee
Bitter strokes, a cruel rod;
Pain and scorn were heaped upon Thee,
O Thou sinless Son of God.
Only thus for me to win
Rescue from the bonds of sin;
Thousand, thousand thanks shall be
Blessed Jesus, unto Thee.

3 Thou didst bear the smiting only
That it might not fall on me;
Stoodest falsely charged and lonely,
That I might be safe and free;
Comfortless that I might know
Comfort from Thy boundless woe,
Thousand, thousand thanks shall be,
Blessed Jesus, unto Thee.

4 Then for all that wrought our pardon,
For Thy sorrows deep and sore,
For Thine anguish in the garden,
I will thank Thee evermore;
Thank Thee with my latest breath
For Thy sad and cruel death,
For that last and bitter cry:
Praise Thee evermore on high.

Ernst Christoph Homburg. 1659.
Tr. Catherine Winkworth. 1862. *a*

179 C. M.

BEHOLD the Saviour of mankind
Nailed to the shameful tree!
How vast the love that Him inclined
To bleed and die for thee!

2 Hark, how He groans! while nature shakes,
And earth's strong pillars bend!
The temple's veil in sunder breaks,
The solid marbles rend.

3 'Tis done; the precious ransom's paid:
"Receive my soul!" He cries:
See where He bows His sacred head!
He bows His head and dies.

4 But soon He'll break death's envious chain
And in full glory shine.
O Lamb of God! was ever pain,
Was ever love like Thine?

Samuel Wesley, Sr. 1700

180 S. M.

BEHOLD the amazing sight,
The Saviour lifted high!
Behold the Son of God's delight
Expire in agony!

2 For whom, for whom, my heart,
Were all these sorrows borne?
Why did He feel that piercing smart,
And meet that various scorn?

3 For love of us He bled,
And all in torture died;
'Twas Love that bowed His fainting head,
And oped His gushing side.

4 Drawn by such cords as these,
Let all the world combine
With cheerful ardor to confess
The energy divine.

5 In Thee our hearts unite,
Nor share Thy griefs alone,
But from Thy Cross pursue their flight
To Thy triumphant throne.

Philip Doddridge. 1737.

181 C. M.

ALAS! and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred Head
For such a worm as I?

2 Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And Love beyond degree!

3 Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Maker died
For man the creature's sin!

4 Thus might I hide my blushing face,
While His dear cross appears;
Dissolve my heart in thankfulness,
And melt my eyes in tears.

5 But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away:
'Tis all that I can do.

Isaac Watts. 1707-8.

182 8.7.

STRICKEN, smitten, and afflicted,
See Him dying on the tree!
'Tis the Christ by man rejected;
Yes, my soul, 'tis He! 'tis He!

2 Mark the Sacrifice appointed!
See who bears the awful load;
'Tis the Word, the Lord's Anointed,
Son of man, and Son of God.

3 Here we have a firm foundation;
Here the refuge of the lost;
Christ's the Rock of our salvation:
His the Name of which we boast.

4 Lamb of God for sinners wounded!
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Thee their hope have built.

Thomas Kelly. 1804.

183 L. M

WHEN I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His Blood.

3 See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all,

Isaac Watts. 1709.

184 7s. 6 lines

WEARY sinner, keep thine eyes
On the atoning Sacrifice:
There the Incarnate Deity
Numbered with transgressors see:
There His Father's absence mourns,
Nailed, and bruised, and crowned with thorns

2 Surely Christ thy griefs hath borne;
Weeping soul, no longer mourn:
View Him bleeding on the tree,
Pouring out His life for thee:
There thy every sin He bore;
Weeping soul, lament no more

3 Cast thy guilty soul on Him,
Find Him mighty to redeem:
At His feet thy burden lay,
Look thy doubts and cares away:
Now, by faith, the Son embrace,
Plead His promise, trust His grace.

4 Lord, Thy arm must be revealed,
Ere I can by faith be healed:
Since I scarce can look to Thee,
Cast a gracious eye on me:
At Thy feet myself I lay:
Shine, O shine my fears away!

Augustus M. Toplady. 1756

EASTER EVE.

185 8.7.7.7

ALL is o'er, the pain, the sorrow,
Human taunts and Satan's spite;
Death shall be despoiled to-morrow
Of the prey he grasps to-night;
Yet once more, to seal his doom,
Christ must sleep within the tomb.

2 Fierce and deadly was the anguish
Which on yonder Cross He bore;
How did soul and body languish
Till the toil of death was o'er!
But that toil, so fierce and dread,
Bruised and crushed the serpent's head.

3 Close and still the cell that holds Him,
While in brief repose He lies:
Deep the slumber that enfolds Him,
Veiled awhile from mortal eyes;
Slumber such as needs must be
After hard-won victory.

4 We this night with plaintive voicing
Chant His requiem soft and low;
Loftier strains of loud rejoicing
From to-morrow's harp shall flow:
Death and hell at length are slain,
Christ hath triumphed, Christ doth reign.

John Moultrie. 1836. a

186 *So ruhest Du.* 6.6 11

REST of the weary! Thou
Thyself art resting now,
Where lowly in Thy sepulchre Thou liest;
From out her deathly sleep
My soul doth start, to weep
So sad a wonder, that Thou, Saviour, diest!

2 Thy bitter anguish o'er,
To this dark tomb they bore
Thee, Life of life—Thee, Lord of all creation!
The hollow rocky cave
Must serve Thee for a grave,
Who wast Thyself the Rock of our salvation!

3 O Prince of Life! I know
That when I too lie low,
Thou wilt at last my soul from death awaken:
Wherefore I will not shrink
From the grave's awful brink;
The heart that trusts in Thee shall ne'er be shaken.

4 To me the darksome tomb
Is but a narrow room,
Where I may rest in peace, from sorrow free.
Thy Death shall give me power
To cry in that dark hour,
O Death! O Grave! where is your victory?

5 The grave can naught destroy;
Only the flesh can die,
And e'en the body triumphs o'er decay:
Clothed by Thy wondrous might
In robes of dazzling light,
This flesh shall burst the grave at that Last Day

6 My Jesus, day by day,
Help me to watch and pray,
Beside the tomb where in my heart Thou'rt laid.
Thy bitter Death shall be
My constant memory,
My guide at last into death's awful shade.

Salomo Franck. 1685.
Tr. Catherine Winkworth. 1855.

187 C. M.

JESUS, Thy soul, for ever blest,
Hath gone among the dead,
And to his peaceful place of rest
The dying thief hath led.

2 And all for us; that when, ere long,
We shall resign our breath,
We may not fear to go among
The unseen shades of death.

3 In death's dark vale I soon must be,
But I will nothing fear;
Thy rod and staff will comfort me;
Thou hast Thyself been there.

Isaac Williams. 1842. *a.*

188 *Der Du, Herr Jesu, Ruh und Rast.* L. M.

LORD Jesus, Who, our souls to save,
Didst rest and slumber in the grave,
Now grant us all in Thee to rest,
And here to live as seems Thee best.

2 Give us the strength, the dauntless faith,
That Thou hast purchased with Thy Death,
And lead us to that glorious place,
Where we shall see the Father's face.

3 O Lamb of God, Who once was slain,
We thank Thee for that bitter pain.
Let us partake Thy Death, that we
May enter into Life with Thee.

Georg Werner. 1638.
Tr. Catherine Winkworth. 1863.

189 8.7.

HAIL, all hail, Thou Lord of glory!
Thee our Father, Thee we own!
Abraham heard not of our story,
Israel ne'er our name hath known:

2 But, Redeemer, Thou hast sought us,
Thou hast heard Thy children's wail;
Thou with Thy dear Blood hast bought us;
Hail, Thou mighty Victor, hail!

Arthur Cleveland Coxe. 1843.

EASTER.

190 L. M

HE dies, the Friend of sinners dies!
Lo! Salem's daughters weep around.
A solemn darkness veils the skies;
A sudden trembling shakes the ground.

2 Here's love and grief beyond degree:
The Lord of glory dies for men;
But lo, what sudden joys we see!
Jesus, the dead, revives again.

3 The rising God forsakes the tomb!
The tomb in vain forbids His rise:
Cherubic legions guard Him home,
And shout Him welcome to the skies.

4 Break off your tears, ye saints, and tell
How high your great Deliverer reigns.
Sing how he spoiled the hosts of hell,
And led the monster, Death, in chains.

5 Say, "Live for ever, wondrous King,
Born to redeem, and strong to save!"
Then ask the monster: "Where's thy sting?
And where's thy victory, boasting grave?"

Isaac Watts. 1705. a.

191

8.7.7.7.

WHO is this that comes from Edom,
All His raiment stained with blood,
To the captive speaking freedom,
Bringing and bestowing good;
Glorious in the garb He wears,
Glorious in the spoil He bears?

2 'Tis the Saviour, now victorious,
Travelling onward in His might;
'Tis the Saviour; O how glorious
To His people is the sight!
Satan conquered and the grave,
Jesus now is strong to save.

3 Why that blood His raiment staining?
'Tis the blood of many slain:
Of His foes there's none remaining,
None the contest to maintain.
Fall'n they are, no more to rise;
All their glory prostrate lies.

4 Mighty Victor! reign for ever,
Wear the crown so dearly won;
Never shall Thy people, never,
Cease to sing what Thou hast done;
Thou hast fought Thy people's foes;
Thou hast healed Thy people's woes.

Thomas Kelly. 1815. a.

192 7s.

CHRIST the Lord is risen to-day,
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.

2 Love's redeeming work is done,
Fought the fight, the battle won;
Lo! the Sun's eclipse is o'er;
Lo! He sets in blood no more.

3 Vain the stone, the watch, the seal;
Christ has burst the gates of hell!
Death in vain forbids His rise;
Christ hath opened Paradise.

4 Lives again our glorious King;
Where, O Death, is now thy sting?
Dying once, He all doth save;
Where thy victory, O Grave?

5 Soar we now where Christ hath led,
Following our exalted Head:
Made like Him, like Him we rise;
Ours the cross, the grave, the skies!

6 Hail, the Lord of earth and heaven!
Praise to Thee by both be given:
Thee we greet triumphant now;
Hail, the Resurrection Thou!

Charles Wesley. 1748

193 Ἀναστάσεως ἡμέρα. 7.6. D.

THE day of Resurrection!
Earth, tell it out abroad!
The Passover of gladness,
The Passover of God!
From death to Life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.

2 Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light:
And listening to His accents,
May hear, so calm and plain,
His own "All hail!"—and, hearing,
May raise the victor strain.

3 Now let the heavens be joyful!
Let earth her song begin!
Let all the world keep triumph,
And all that is therein:
In grateful exultation
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end.

John of Damascus. ab. 760.
Tr. John Mason Neale. 1862. *a*

194 Ἀσωμεν πάντες λαοί. Trochaic. 7.6

COME, ye faithful, raise the strain
Of triumphant gladness!
God hath brought His Israel
Into joy from sadness!

2 'Tis the Spring of souls to-day:
Christ hath burst His prison;
And from three days' sleep in death,
As a sun, hath risen.

3 All the winter of our sins,
Long and dark, is flying
From His light, to Whom we give
Thanks and praise undying.

4 Neither might the gates of death,
Nor the tomb's dark portal,

Nor the watchers, nor the seal,
Hold Thee as a mortal:

5 But to-day amidst the twelve
Thou didst stand, bestowing
That Thy peace, which evermore
Passeth human knowing.

John of Damascus, ab. 780.
Tr. John Mason Neale, 1859.

195 *Jesus, meine Zuversicht.* 7.8.7.7.

JESUS CHRIST, my sure defence
And my Saviour, ever liveth;
Knowing this, my confidence
Rests upon the hope it giveth,
Though the night of death be fraught
Still with many an anxious thought.

2 Jesus, my Redeemer lives!
I, too, unto life must waken:
He will have me where He is:
Shall my courage then be shaken?
Shall I fear? Or could the Head
Rise and leave its members dead?

3 Nay, too closely am I bound
Unto Him by hope for ever;
Faith's strong hand the Rock hath found,
Grasped it, and will leave it never:
Not the ban of death can part
From its Lord the trusting heart.

4 What now sickens, mourns, and sighs,
Christ with Him in glory bringeth:
Earthly is the seed that dies,
Heavenly from the grave it springeth.
Natural is the death we die,
Spiritual our life on high.

5 Saviour, draw away our heart
Now from pleasures base and hollow,
Let us there with Thee have part,
Here on earth Thy footsteps follow.
Fix our hearts beyond the skies,
Whither we ourselves would rise.

Louise Henriette von Brandenburg (†) 1854.
Tr. Catherine Winkworth. 1862.

196 *Jesus lebt! mit Ihm auch ich.* 7.8.7.7.

JESUS lives! no longer now
Can thy terrors, Death appal me;
Jesus lives! by this I know
From the grave He will recall me.
Brighter scenes will then commence;
This shall be my confidence.

2 Jesus lives! to Him the Throne
High o'er heaven and earth is given:
I shall go where He is gone,
Live and reign with Him in heaven.
God is pledged; weak doubtings, hence!
This shall be my confidence.

3 Jesus lives! for me He died,
Hence will I, to Jesus living,
Pure in heart and act abide,
Praise to Him and glory giving.
Freely God doth aid dispense;
This shall be my confidence.

4 Jesus lives! I know full well,
Naught from me His Love shall sever;
Life, nor death, nor powers of hell,
Part me now from Christ for ever.
God will be a sure Defence:
This shall be my confidence.

5 Jesus lives! henceforth is death
But the gate of Life immortal;
This shall calm my trembling breath,
When I pass its gloomy portal.
Faith shall cry, as fails each sense,
"Lord, Thou art my Confidence!"

Christian F. Gellert. 1757.
Tr. Frances Elizabeth Cox. 1841-64.

197 *Willkommen, Held im Streite.* C. M.

WELCOME, Thou Victor in the strife,
Welcome from out the cave!
To day we triumph in Thy life
Around Thine empty grave.

2 Our enemy is put to shame,
His short-lived triumph o'er;
Our God is with us, we exclaim,
We fear our foe no more.

3 The dwellings of the just resound
With songs of victory;
For in their midst Thou, Lord, art found,
And bringest peace with Thee.

4 O let Thy conquering banner wave
O'er hearts Thou makest free;
And point the path that from the grave
Leads heavenward up to Thee.

5 We bury all our sin and crime
Deep in our Saviour's tomb,
And seek the treasure there, that time
Nor change can e'er consume.

6 Fearless we lay us in the tomb,
And sleep the night away,
If Thou art there to break the gloom,
And call us back to day.

7 Death hurts us not: his power is gone,
And pointless all his darts:
God's favor now on us hath shone,
Joy filleth all our hearts.

Benjamin Schmolck. 1712.
Tr. Catherine Winkworth. 1858.

198 C. M.

FATHER of Jesus Christ, my Lord,
My Saviour, and my Head,
I trust in Thee, Whose powerful word
Hath raised Him from the dead.

2 Thou knowest for my offence He died,
And rose again for me;
Fully and freely justified,
That I might live to Thee.

3 Eternal life to all mankind
Thou hast in Jesus given;
And all who seek, in Him, shall find
The happiness of Heaven.

4 Obedient faith, that waits on Thee,
Thou never wilt reprove;
But Thou wilt form Thy Son in me,
And perfect me in love.

5 To Thee the glory of Thy power
And faithfulness I give.
I shall in Christ, at that glad hour,
And Christ in me shall live.

Charles Wesley. 1742.

ASCENSION.

199 PSALM 24. L. M.

OUR Lord is risen from the dead;
Our Jesus is gone up on high:
The powers of hell are captive led,
Dragged to the portals of the sky.

2 There His triumphal chariot waits,
And angels chant the solemn lay:
Lift up your heads, ye heavenly gates!
Ye everlasting doors, give way!

3 Loose all your bars of massy light,
And wide unfold the radiant scene:
He claims these mansions as His right;
Receive the King of Glory in.

4 Who is the King of Glory, who?
The Lord, that all His foes o'ercame;
The world, sin, death, and hell o'erthrew;
And Jesus is the Conqueror's name.

Charles Wesley. 1741.

200

7s.

HAIL the day that sees Him rise,
Glorious, to His native skies!
Christ, awhile to mortals given,
Reascends His native heaven.

2 There the glorious triumph waits;
Lift your heads, eternal gates!
Wide unfold the radiant scene;
Take the King of Glory in!

3 Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.

4 See, He lifts His hands above!
See, He shows the prints of love!
Hark, His gracious lips bestow
Blessings on His Church below!

5 Still for us His death He pleads;
Prevalent, He intercedes:
Near Himself prepares our place,
Harbinger of human race.

6 There we shall with Thee remain,
Partners of Thy endless reign;
There Thy face unclouded see,
Find our heaven of heavens in Thee.

Charles Wesley. 1739 *a.*

201 *Hymnum canamus gloriæ.* L. M.

A HYMN of glory let us sing;
New hymns throughout the world shall ring;
By a new way none ever trod,
Christ mounteth to the throne of God.

2 May our affections thither tend,
And thither constantly ascend,
Where, seated on the Father's throne,
Thee reigning in the heavens we own!

3 Be Thou our present Joy, O Lord,
Who wilt be ever our Reward:
And as the countless ages flee,
May all our glory be in Thee!

Venerable Bede. d. 735.
Tr. Elizabeth Rundell Charles. 1858.

202 *Jesu, nostra Redemptio.* C. M.

O CHRIST, our Hope, our heart's Desire,
Redemption's only Spring!
Creator of the world art Thou,
Its Saviour and its King.

2 How vast the mercy and the Love
Which laid our sins on Thee,
And led Thee to a cruel death,
To set Thy people free!

3 But now the bands of death are burst,
The ransom has been paid;
And Thou art on Thy Father's throne,
In glorious robes arrayed.

4 O may Thy mighty Love prevail
Our sinful souls to spare!
O may we come before Thy throne,
And find acceptance there!

5 O Christ, be Thou our present Joy,
Our future great Reward;
Our only glory may it be
To glory in the Lord!

Before 900.
Tr. John Chandler. 1837.

203 *Zeuch uns nach Dir.* 7.6.

DRAW us to Thee, Lord Jesus,
And we will hasten on;
For strong desire doth seize us
To go where Thou art gone.

2 Draw us to Thee; enlighten
These hearts to find Thy way,
That else the tempests frighten,
Or pleasures lure astray.

3 Draw us to Thee; and teach us
Even now that rest to find,
Where turmoils cannot reach us,
Nor cares weigh down the mind.

4 Draw us to Thee; nor leave us
Till all our path is trod,
Then in Thine arms receive us,
And bear us home to God.

Friederich Fabricius. 1668.
Tr. Catherine Winkworth. 1862.

204 C. M.

O THOU, Who thus exalted art,
On Whom our souls rely,
Grant to us now, in mind and heart,
To dwell with Thee on high!

2 And when at length redeemed by Thee,
The just from sleep shall rise,
With theirs our happy portion be,
A home beyond the skies.

B. J. W. 1832.

KINGDOM AND GLORY OF CHRIST.

205 C. M.

THE Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

2 The highest place that heaven affords
Is His by sovereign right:
The King of kings and Lord of lords,
And heaven's eternal Light.

3 The joy of all who dwell above,
The joy of all below,
To whom He manifests His Love,
And grants His Name to know.

4 To them the Cross, with all its shame,
With all its grace, is given;
Their name an everlasting name,
Their joy the joy of heaven.

5 They suffer with their Lord below,
They reign with Him above;
Their profit and their joy to know
The mystery of His Love.

6 The Cross He bore is life and health,
Though shame and death to Him:
His people's hope, His people's wealth,
Their everlasting theme.

Thomas Kelly. 1820. a.

206

8.7.7.7.

HARK! ten thousand harps and voices
Sound the note of praise above!
Jesus reigns, and heaven rejoices;
Jesus reigns, the God of love.
See, He sits on yonder throne;
Jesus rules the world alone.

2 Jesus, hail! Whose glory brightens
All above, and makes it fair:
Lord of life, Thy smile enlightens,
Cheers, and charms Thy people here.
When we think of Love like Thine,
Lord, we own it Love divine.

3 King of glory, reign for ever;
Thine an everlasting crown:
Nothing from Thy Love shall sever
Those whom Thou hast made Thine own;
Happy objects of Thy grace,
Destined to behold Thy face.

4 Saviour, hasten Thine appearing;
Bring, O bring the glorious day,
When, the awful summons hearing,
Heaven and earth shall pass away.
Then, with golden harps, we'll sing,
"Glory, glory to our King."

Thomas Kelly. 1806. *a.*

207

H. M.

REJOICE, the Lord is King!
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore;
Lift up your heart, lift up your voice,
Rejoice, for evermore, rejoice.

2 Jesus, the Saviour, reigns,
The God of truth and love;
When He had purged our stains
He took His seat above:
Lift up your heart, etc.

3 His kingdom cannot fail,
He rules o'er earth and heaven:
The keys of death and hell
Are to our Jesus given.
Lift up your heart, etc.

4 He sits at God's right hand,
Till all His foes submit,
And bow to His command,
And fall beneath His feet.
Lift up your heart, etc.

5 He all His foes shall quell,
Shall all our sins destroy;
And every bosom swell
With pure seraphic joy:
Lift up your heart, etc.

6 Rejoice in glorious hope;
Jesus, the Judge, shall come,
And take His servants up
To their eternal home:
We soon shall hear the archangel's voice,
The trump of God shall sound, Rejoice!

Charles Wesley. 1746.

208 *Siegesfürste, Ehrenkönig.* 8.7.7.7.

CONQUERING Prince and Lord of glory,
Majesty enthroned in light!
All the heavens are bowed before Thee,
Far beyond them spreads Thy might.
Shall I fall not at Thy feet,
And my heart with rapture beat,

Now Thy glory is displayed,
Thine ere yet the worlds were made?

2 As I watch Thee far ascending
To the right hand of the throne,
See the host before Thee bending,
Praising Thee in sweetest tone,
Shall not I too at Thy feet
Here the angels' strain repeat,
And rejoice that heaven doth ring,
With the triumph of my King?

3 Power and Spirit are o'erflowing;
On me also be they poured:
Every hindrance overthrowing,
Make Thy foes Thy footstool, Lord.
Yea, let earth's remotest end
To Thy righteous sceptre bend;
Make Thy way before Thee plain,
O'er all hearts and spirits reign.

4 Lo, Thy presence now is filling
All Thy Church in every place,
Fill my heart too, make me willing
In this season of Thy grace.
Come, Thou King of glory, come,
Deign to make my heart Thy home,
There abide and rule alone,
As upon Thy heavenly throne.

5 Thou art leaving me, yet bringing
God and heaven most inly near:
From this earthly life upspringing,
As though still I saw Thee here.
Let my heart, transplanted hence,
Strange to earth, and time, and sense,
Dwell with Thee in heaven e'en now,
Where our only joy art Thou!

Gerhard Tersteegen. 1737.
Tr. Catherine Winkworth. 1861.

209 L. M.

I KNOW that my Redeemer lives!
What comfort this sweet sentence gives!
He lives, He lives, Who once was dead,
He lives, my ever-living Head.

2 He lives to bless me with His Love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need.

3 He lives to grant me rich supply,
He lives to guide me with His eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint.

4 He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives, all blessings to impart.

5 He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there.

6 He lives, all glory to His Name!
He lives, my Jesus, still the same;
O the sweet joy this sentence gives,
I know that my Redeemer lives!

From Samuel Medley. 1775.

210 H. M.

JESUS, my great High Priest,
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful Blood did once atone,
And now it pleads before the throne.

2 To this dear Surety's hand
Will I commit my cause;
He answers and fulfils
His Father's broken laws.
Behold my soul at freedom set;
My Surety paid the dreadful debt.

3 My Advocate appears
For my defence on high;
The Father bows His ears,
And lays His thunder by.
Not all that hell or sin can say,
Shall turn His heart, His love away.

4 Should all the hosts of death,
And powers of hell unknown,
Put their most dreadful forms
Of rage and mischief on,
I shall be safe, for Christ displays
Superior power and guardian grace.

Isaac Watts. 1709.

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211 H. M.

ARISE, my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

2 He ever lives above,
For me to intercede;
His all-redeeming Love,
His precious Blood to plead;
His Blood atoned for all our race,
And sprinkles now the throne of grace.

3 Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die!

4 The Father hears Him pray,
His dear anointed One;
He cannot turn away
The Presence of His Son;
His Spirit answers to the Blood,
And tells me I am born of God.

5 My God is reconciled,
His pardoning voice I hear:
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father! cry.

Charles Wesley. 1742.

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212 L. M. 6 lines.

WHEN gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, Who, not in vain,
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

2 If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the sin I would not do;
Still He, Who felt temptation's power,
Shall guard me in that dangerous hour.

3 When vexing thoughts within me rise,
And, sore dismayed, my spirit dies,

Still He, Who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

4 When sorrowing o'er some stone I bend,
Which covers what was once a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour, seest the tears I shed,
For Thou didst weep o'er Lazarus dead.

5 And O, when I have safely past
Through every conflict but the last,
Still, still unchanging, watch beside
My painful bed, for Thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

Sir Robert Grant. 1806.

PRAISE TO CHRIST.

213 *Gloriosi Salvatoris.* 8.7. 6 lines.

TO the Name of our salvation
Honor, worship, thanks, we pay;
Which, for many a generation,
Hid in God's foreknowledge lay,
But with holy exultation
We may sing aloud to-day.

2 Jesus is the Name we treasure,
Name beyond what worlds can tell;
Name of gladness, Name of pleasure,
Ear and heart delighting well;
Name of sweetness, passing measure,
Saving us from sin and hell.

3 'Tis the Name for adoration;
'Tis the Name of Victory;
'Tis the Name for meditation
In this vale of misery;
'Tis the Name for veneration
By the citizens on high.

4 Jesus is the Name exalted
Over every other name;
In this Name, whene'er assaulted,
We can put our foes to shame;
Strength to them who else had halted,
Eyes to blind, and feet to lame.

5 Jesus, we, Thy Name adoring,
Long to see Thee as Thou art;
Of Thy clemency imploring
So to write it in our heart,
That hereafter, upward soaring,
We with angels may have part.

From John Mason Neale. 1851.

For Palm Sunday.

214 *Gloria, laus, et honor.* 7.6.

ALL glory, praise, and honor
To Thee, Redeemer King;
To Whom the lips of children
Made sweet hosannas ring.

2 Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King, the Blessed One!

3 The company of angels
Are praising Thee on high,
And mortal men, and all things
Created, make reply.

4 The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

5 To Thee before Thy Passion
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

6 Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King!

Theodulph of Orleans. d. 821.
Tr. John Mason Neale. 1856. a.

215 C. M.

ALL hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

2 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him Who saves you by His grace,
And crown Him Lord of all.

3 Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, Man divine:
And crown Him Lord of all.

4 Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet
And crown Him Lord of all.

5 Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

6 O that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

From Edward Perronet. 1780. *a.*

216 C. M.

HAIL, holy, holy, holy Lord!
Let powers immortal sing,
Adore the co-eternal Word,
Rejoice, the Lord is King!

2 To Thee all angels cry aloud,
Thy Name hosannas ring;
Around Thy throne their myriads crowd,
And shout, The Lord is King!

3 Hail Him, they cry, ye sons of light,
Of joy the eternal Spring;
Praise Him Who formed you by His might,
Rejoice, the Lord is King!

4 Hail Him, ye saints, Whose love for you
Has drawn the monster's sting;
O render to the Lord His due,
Rejoice, the Lord is King!

5 Cry out and shout, fair Zion's land!
Ye priests, your offerings bring;
Watchmen, that on her ramparts stand,
O shout, the Lord is King!

6 Let worlds above and worlds below,
In songs united sing;
And, while eternal ages flow,
Rejoice, the Lord is King!

Edward Perronet. 1785. *a.*

217 C. M.

O FOR a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace!

2 My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy Name.

3 Jesus, the Name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace

4 He breaks the power of cancelled sin,
He sets the prisoner free;
His Blood can make the foulest clean;
His Blood avails for me.

5 Look unto Him, ye nations; own
Your God, ye fallen race;
Look, and be saved through faith alone,
Be justified by grace.

6 See all your sins on Jesus laid;
The Lamb of God was slain:
His soul was once an offering made
For every soul of man.

7 Glory to God, and praise, and love,
Be ever, ever given;
By saints below and saints above,
The Church in earth and heaven.

Charles Wesley. 1740. *a.*

218

H. M

LET earth and heaven combine,
Angels and men agree,
To praise in songs divine
The incarnate Deity:
To adore the all-atoning Lamb,
And bless the sound of Jesus' Name.

2 Jesus! transporting sound!
The Joy of earth and heaven;
No other help is found,
No other name is given,
By which we can salvation have;
But Jesus came the world to save.

3 For me and all mankind
The Lamb of God was slain:
My Lord His life resigned
For every soul of man:
Loving to all, He none passed by,
He would not have one sinner die.

4 O unexampled Love!
O all-redeeming Grace!
How swiftly didst Thou move
To save a fallen race!
What shall I do to make it known,
What Thou for all mankind hast done?

Charles Wesley. 1744.

219 H. M.

JOIN all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore:
All are too mean to speak His worth;
Too mean to set my Saviour forth.

2 But O, what gentle terms,
What condescending ways,
Doth our Redeemer use,
To teach His heavenly grace!
Mine eyes with joy and wonder see
What forms of love He bears for me.

3 Arrayed in mortal flesh,
He like an angel stands;
And holds the promises
And pardons in His hands:
Commissioned from His Father's throne,
To make His grace to mortals known.

4 Great Prophet of my God,
My tongue would bless Thy Name;
By Thee the joyful news
Of our salvation came;
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven.

5 Be Thou my Counsellor,
My Pattern and my Guide;
And through this desert land
Still keep me near Thy side;
O let my feet ne'er run astray,
Nor rove, nor seek the crooked way!

Isaac Watts. 1706

220 8 7.7.7

ONE there is above all others,
Well deserves the name of Friend:
His is love beyond a brother's,
Costly, free, and knows no end:
They who once His kindness prove,
Find it everlasting Love.

2 Which of all our friends, to save us,
Could or would have shed his blood?
But this Saviour died to have us
Reconciled in Him to God:
This was boundless Love indeed:
Jesus is a Friend in need.

3 When He lived on earth abasèd,
Friend of sinners was His name:
Now, above all glory raisèd,
He rejoices in the same:
Still He calls them brethren, friends,
And to all their wants attends.

4 O for grace our hearts to soften!
Teach us, Lord, at length to love.
We, alas! forget too often
What a Friend we have above:
But when home our souls are brought,
We will love Thee as we ought.

John Newton. 1772

221 C. M.

HOW sweet the Name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

3 Dear Name! the Rock on which I build,
My Shield and Hiding-place;
My never-failing Treasury, filled
With boundless stores of grace.

4 By Thee my prayers acceptance gain,
Although with sin defiled:
Satan accuses me in vain,
And I am owned a child.

5 Weak is the effort of my heart,
And cold my warmest thought;
But, when I see Thee as Thou art,
I'll praise Thee as I ought.

6 Till then, I would Thy love proclaim
With every fleeting breath;
And may the music of Thy Name
Refresh my soul in death.

John Newton 1779.

222 7s.

SWEETER sounds than music knows
Charm me in Emmanuel's Name;
All her hopes my spirit owes
To His birth, and cross, and shame.

2 When He came, the angels sung,
"Glory be to God on high;"
Lord, unloose my stammering tongue;
Who should louder sing than I?

3 Did the Lord a man become,
That He might the law fulfill,
Bleed and suffer in my room,
And canst thou, my tongue, be still?

4 No; I must my praises bring,
Though they worthless are, and weak;
For, should I refuse to sing,
Sure the very stones would speak.

6 O my Saviour, Shield, and Sun,
Shepherd, Brother, Lord, and Friend—
Every precious name in one!
I will love Thee without end.

John Newton. 1779. *a.*

223 7s.

JESUS! Name of wondrous love
Name all other names above!
Name at which must every knee
Bow in deep humility.

2 Jesus! Name of priceless worth
To the fallen sons of earth,
For the promise that it gave—
"Jesus shall His people save."

3 Jesus! Name of mercy mild,
Given to the Holy Child,
When the cup of human woe
First He tasted here below.

4 Jesus! only Name that's given
Under all the mighty heaven,
Whereby man, to sin enslaved,
Bursts his fetters, and is saved.

5 Jesus! Name of wondrous Love!
Human Name of Him above!
Pleading only this, we flee,
Helpless, O our God, to Thee.

William Walsham How. 1854. a.

COMMUNION WITH CHRIST.

224 *Jesu dulcis Memoria.* C. M.

JESUS! the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

2 Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Saviour of mankind!

3 O Hope of every contrite heart,
O Joy of all the meek!
To those who fall, how kind Thou art,
How good to those who seek!

4 But what to those who find? ah, this
Nor tongue nor pen can show;
The Love of Jesus, what it is,
None but His loved ones know.

5 Jesus, our only joy be Thou!
As Thou our Prize wilt be;
Jesus, be Thou our Glory now,
And through eternity!

Bernard of Clairvaux. d. 1153.
Tr. Edward Caswall. 1849.

225 *Jesus Rex admirabilis.* C. M.

O JESUS! King most wonderful,
Thou Conqueror renowned;
Thou Sweetness most ineffable,
In Whom all joys are found!

2 When once Thou visitest the heart,
Then truth begins to shine:
Then earthly vanities depart,
Then kindles love divine.

3 O Jesus, Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire,—

4 May every heart confess Thy Name,
And ever Thee adore;
And, seeking Thee, itself inflame
To seek Thee more and more.

5 Thee may our tongues for ever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

Bernard of Clairvaux. d. 1153.
Tr. Edward Caswall. 1849.

226 7s. 6 lines.

LORD, and whither shall we go?
Thou alone hast words of life!
In our stormy griefs below,
Who, but Thou, can heal the strife
Sin and sorrow round us bring,
In life's vale while wandering?

2 Blessed Christ! embodied Word!
Thou alone art Life and Light:
Saints who have Thy truth preferred
Walk in peace, and worship right:
Thou alone to sin canst say,
"I am Love, the Living Way."

3 Sun of Grace, O ever shine,
Round our paths, where'er they lead!
Midnight feels a ray divine
Breaking through the darkest need,
If we hear, when most dismayed,
"It is I, be not afraid!"

4 Pardon, peace, and purity,
Gifts without, and grace within,
Love and light which set us free
From the curse and chain of sin—
These, Emmanuel, Thou canst give,
While upon Thy words we live.

5 Not a want Thou canst not fill;
Not a fear Thou wilt not tame;
If, indeed, repentance will
Rest upon Thy glorious Name,
High o'er every guilt and grave
Shall Redemption's banner wave!

6 Saviour, be our Polar Star,
Shaded by no sinful night;

Shed upon us from afar
Living beams of holy light:
When we reach our radiant home,
We shall know the Way we come.

Robert Montgomery. 1848.

227 C. M.

LORD, should we leave Thy hallowed feet,
To whom should we repair?
Where else such holy comforts meet,
As spring eternal there?

2 Earth has no fount of true delight,
No pure perennial stream;
And sorrow's storm, and death's long night,
Obscure life's brightest beam.

3 Unmingled joys 'tis Thine to give,
And undecaying peace;
For Thou canst teach us so to live,
That life shall never cease.

4 Thou only canst the cheering words
Of endless life supply;
Anointed of the Lord of lords,
The Son of God most high!

George Washington Doane. 1824. a.

228 C. M.

THOU art the Way: to Thee alone
From sin and death we flee:
And he who would the Father seek,
Must seek Him, Lord, by Thee.

2 Thou art the Truth: Thy Word alone
Sound wisdom can impart:
Thou only canst inform the mind,
And purify the heart.

3 Thou art the Life: the rending tomb
Proclaims Thy conquering arm:
And those who put their trust in Thee,
Nor death nor hell shall harm.

4 Thou art the Way, the Truth, the Life:
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

George Washington Doane. 1824.

229 7s.

HOLY Jesus, Saviour blest,
When by passion strong possest,
Through this world of sin we stray,
Thou to guide us art the Way.

2 Holy Lord, when error's night
Dims and blinds our clouded sight,
Through the mists of sin to shine,
Thou dost rise, the Truth divine.

3 Holy Jesus, when our power
Fails us in temptation's hour,
All unequal to the strife,
Thou to aid us art the Life.

4 Who would reach the heavenly home,
Who would to the Father come,
Who the Father's presence see,
Jesus, he must come by Thee.

5 Channel of the Father's grace,
Image of the Father's face,
Saviour blest, incarnate Son,
With the Father Thou art One.

Richard Mant. 1837. a

230 *Guter Hirte, willst Du nicht.* 7.8.7.7.

WILT Thou not, my Shepherd true,
Spare Thy sheep, in mercy spare me?
Wilt Thou not, as shepherds do,
In Thine arms rejoicing bear me,
Bear me where all troubles cease,
Home to folds of joy and peace?

2 See, on earth's wide desert way,
How my truant steps mislead me;
Bring me back, no more to stray,
In Thine own green pastures feed me;
Gather me within the fold,
Where Thy lambs Thy light behold.

3 With Thy flock I long to be,
With the flock to whom 'tis given
Safe to feed, and, praising Thee,
Roam the happy plains of heaven:
Free from fear of sinful stain,
They can never stray again.

4 Lord, I here am sore beset,
Fears at every step confound me;
Lo! my foes have spread their net,
And with craft and might surround me;
Such their snares on every side,
Safe Thy sheep can ne'er abide.

5 Jesus, Lord! my Shepherd true,
O from wolves Thy sheep deliver;
Help, as shepherds wont to do,
From their jaws preserve me ever.
Bid Thy trembling wanderer come
To his everlasting home.

Johann Scheffler. 1657.
Tr. Frances Elizabeth Cox. 1841-64.

231 7s. D

JESUS, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!

2 Other refuge have I none;
Hangs my helpless soul on Thee:
Leave, ah, leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring:
Cover my defenceless head
With the shadow of Thy wing.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

Charles Wesley. 1740.

232 7s. 6 lines.

SON of God, to Thee I cry!
By the holy mystery
Of Thy dwelling here on earth,
By Thy pure and holy birth,—
Lord, Thy presence let me see,
Manifest Thyself to me!

2 Lamb of God, to Thee I cry!
By Thy bitter agony,
By Thy pangs to us unknown,
By Thy spirit's parting groan,
Lord, Thy presence let me see,
Manifest Thyself to me!

3 Prince of Life, to Thee I cry!
By Thy glorious majesty,
By Thy triumph o'er the grave,
Meek to suffer, strong to save,
Lord, Thy presence let me see,
Manifest Thyself to me!

4 Lord of glory, God most high,
Man exalted to the sky!
With Thy love my bosom fill;
Prompt me to perform Thy will:
Then Thy glory I shall see,
Thou wilt bring me home to Thee.

From Richard Mant. 1828.

233 *The Image of the Earthly.* C. M.

O MEAN may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Emmanuel trod.

2 This fleshly robe the Lord did wear;
This watch the Lord did keep;
These burdens sore the Lord did bear;
These tears the Lord did weep!

3 This world the Master overcame;
This death the Lord did die:
O vanquished world! O glorious shame!
O hallowed agony!

4 O vale of tears, no longer sad,
Wherein the Lord did dwell!
O holy robe of flesh that clad
Our own Emmanuel!

5 Our very frailty brings us near
Unto the Lord of heaven;
To every grief, to every tear,
Such glory strange is given.

Thomas H. Gill. 1850.

234 *The Image of the Heavenly.* C. M.

'TIS not this fleshly robe alone
Shall link us, Lord, to Thee;
Not always in the tear and groan
Shall the dear kindred be.

2 Thou to our woe Who down didst come,
Who one with us wouldst be,
Wilt lift us to Thy heavenly home,
Wilt make us one with Thee.

3 Our earthly garments Thou hast worn,
And we Thy robes shall wear;
Our mortal burdens Thou hast borne,
And we Thy bliss may bear!

4 O mighty grace, our life to live,
To make our earth divine;
O mighty grace, Thy heaven to give,
And lift our life to Thine!

5 O strange the gifts, and marvellous,
By Thee received and given:
Thou tookest woe and death from us,
And we receive Thy heaven!

Thomas H. Gill. 1850.

235 *Ἰησοῦ γλυκύτατε.* 7.6.8.8.7.7.

JESUS, Name all names above,
Jesus, best and dearest,
Jesus, Fount of perfect love,
Holiest, tenderest, nearest;
Jesus, Source of grace completest,
Jesus purest, Jesus sweetest,
Jesus, Well of power divine,
Make me, keep me, seal me Thine!

2 Thou didst call the prodigal;
Thou didst pardon Mary:
Thou Whose words can never fall,
Love can never vary;
Thou Whose wounds are ever pleading,
And Thy Passion interceding,
From my misery let me rise
To a home in Paradise!

3 Jesus, crowned with thorns for me,
Scourged for my transgression!
Witnessing, through agony,
That Thy good confession;
Jesus, clad in purple raiment,
For my evils making payment;
Let not all Thy woe and pain,
Let not Calvary, be in vain!

4 When I reach Death's bitter sea,
And its waves roll higher,
Help the more forsaking me,
As the storm draws nigher:
Jesus, leave me not to languish,
Helpless, hopeless, full of anguish!
Tell me,—"Verily, I say,
Thou shalt be with Me to-day!"

Theoctistus of the Studium, ab. 890
Tr. John Mason Neale, 1862.

CHRIST GLORIFIED.

236 *Supreme Rector Coelitum.* 7a.

RULER of the hosts of light,
Death hath yielded to Thy might;
And Thy Blood hath marked a road
Which will lead us back to God.

2 From Thy dwelling-place above,
From Thy Father's throne of love,
With Thy look of mercy bless
Those without Thee comfortless.

3 Bitter were Thy throes on earth,
Giving to the Church her birth,
From the spear-wound opening wide
In Thine own life-giving side.

4 Now in glory Thou dost reign,
Won by all Thy toil and pain;
Thence the promised Spirit send,
While our prayers to Thee ascend.

5 Jesus, praise to Thee be given,
With the Father, high in heaven:
Holy Spirit, praise to Thee
Now and through eternity.

Cluniac Breviary. 1686.
Tr. John Chandler. 1837. *a*

237 S. M.

LEAVE us not comfortless,
O Thou our risen Lord!
But send Thy Spirit down to bless
And guide us with Thy Word

2 By Him Thy gifts impart,
Light, peace, and joy, and love;
Seal of adoption in our heart,
Earnest of heaven above.

Josiah Conder. 1836.

238 7s. 6 lines.

FATHER, glorify Thy Son;
Answer His prevailing prayer;
Send that Intercessor down,
Send that other Comforter,
Whom believingly we claim,
Whom we ask in Jesus' name.

2 Wilt Thou not the promise seal,
True and gracious as Thou art,
Send the Comforter to dwell
Every moment in our heart?
Yes, Thou must the grace bestow:
Jesus said, it shall be so. *Charles Wesley.* 1746.

239 L. M. 6 lines.

FATHER—for Thou my Father art—
Send forth the Spirit of Thy Son;
Breathe Him into my longing heart,
And make me know as I am known:
Make me Thy conscious child, that I
May "Father, Abba Father," cry!

2 O that the Comforter would come!
Nor visit as a transient guest,
But fix in me His constant home,
And keep possession of my breast;
And make my soul His loved abode,
The temple of the living God!
Charles Wesley. 1740. *a.*

WHITSUNTIDE.

240 8.6.8.6.8.8.

LET songs of praises fill the sky:
Christ our ascended Lord,
Sends down His Spirit from on high,
According to His word:
All hail the day of Pentecost,
The coming of the Holy Ghost!

2 The Spirit by His heavenly breath
Creates new life within;
He quickens sinners from the death
Of trespasses and sin:
All hail the day of Pentecost,
The coming of the Holy Ghost!

3 The things of Christ the Spirit takes,
And shows them unto men:
The fallen soul His temple makes;
God's image stamps again:
All hail the day of Pentecost,
The coming of the Holy Ghost!

4 Come, Holy Spirit, from above,
With Thy celestial fire;
Come, and with flames of zeal and love
Our hearts and tongues inspire!
Be this our day of Pentecost,
The coming of the Holy Ghost!

Thomas Cotterill. 1819.

241 S. M.

LORD God, the Holy Ghost!
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power.

2 We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.

3 Like mighty rushing wind
Upon the waves beneath,
Move with one impulse every mind,
One soul, one feeling breathe.

4 The young, the old inspire
With wisdom from above;

And give us hearts and tongues of fire,
To pray, and praise, and love.

5 Spirit of light, explore,
And chase our gloom away;
With lustre shining more and more
Unto the perfect day!

6 Spirit of truth, be Thou
In life and death our Guide;
O Spirit of adoption, now
May we be sanctified!

James Montgomery. 1819.

242

8.7. D.

DAY divine, when in the temple
To the first disciples came
Glory new and treasure ample,
Mighty gifts and tongues of flame!
Day to happy souls commended,
When the Holy Ghost was given,
When the Comforter descended,
Bringing down the joy of heaven!

2 Lord, to-day Thy people learneth
No new wonder, no strange tale;
Lord, to-day Thy people yearneth
Here the Holy Ghost to hail!
O'er again to write the story
Our weak trembling souls aspire:
Unto us may come the glory,
Full on us may fall the fire!

3 Hath the Holy Ghost been holden
By those ancient saints alone?
Only may the ages olden
Call the Comforter their own?

Ah, their portion we inherit,
Ours the sorrow, ours the sin:
We beseech the Holy Spirit;
We the Comforter would win.

Thomas H. Gill. 1850. a.

243 7s.

THOU, Who camest from above,
Bringing light and shedding love,
Teaching Thine all-perfect way,
Giving gifts to men to-day:

2 Thou Who changest our lost state,
Making us regenerate,
Help us evermore to be
Faithful subjects unto Thee.

3 Where Thou art not, none can do
What is holy, just, and true;
Those whose hearts Thy wisdom leads,
Think good thoughts and do good deeds.

4 We have often grieved Thee sore;
Never let us grieve Thee more.
Thou the feeble canst protect,
Thou the wandering canst direct.

5 We are dark—be Thou our Light;
We are blind—be Thou our Sight.
Be our Comfort in distress,
Guide us through the wilderness.

John Mason Neale. 1844

THE HOLY SPIRIT.

244 *Veni Creator Spiritus.* L. M.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

2 Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

3 Anoint our heart and cheer our face
With the abundance of Thy grace.
Keep far our foes; give peace at home:
Where Thou art Guide, no ill can come.

4 Teach us to know the Father, Son,
And Thee, of Both, to be but One:
That through the ages all along,
Thy praise may be our endless song!

Early Christian Hymn.
Tr. John Cosin. 1627. a

245 *Veni Sancte Spiritus.* 7s. 6 lines.

HOLY Spirit, Lord of Light,
From Thy clear celestial height,
Thy pure beaming radiance give;
Come, Thou Father of the poor!
Come with treasures which endure!
Come, Thou Light of all that live!

2 Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow:
Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.

3 Light immortal! Light divine!
Visit Thou these hearts of Thine,
And our inmost being fill:
If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

4 Heal our wounds, our strength renew
On our dryness pour Thy dew;
Wash the stains of guilt away:
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

5 Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts, descend;
Give them comfort when they die,
Give them life with Thee on high,
Give them joys which never end.

Sequence of 13th. cent.
Tr. Edward Caswall. 1848.

246 *Veni Sancte Spiritus.* 6.6.4.6.6.6.4.

COME, Holy Ghost, in love
Shed on us from above
Thine own bright ray!
Divinely good Thou art;
Thy sacred gifts impart
To gladden each sad heart:
O come to-day!

2 Come, tenderest Friend, and best,
Our most delightful Guest,
With soothing power:
Rest, which the weary know,
Shade, 'mid the noontide glow,
Peace, when deep griefs o'erflow—
Cheer us, this hour!

3 Come, Light serene, and still
Our inmost bosoms fill;
Dwell in each breast:
We know no dawn but Thine;
Send forth Thy beams divine,
On our dark souls to shine,
And make us blest!

4 Exalt our low desires;
Extinguish passion's fires;
Heal every wound:
Our stubborn spirits bend;
Our icy coldness end;
Our devious steps attend,
While heavenward bound.

5 Come, all the faithful bless;
Let all, who Christ confess,
His praise employ:
Give virtue's rich reward;
Victorious death accord,
And with our glorious Lord,
Eternal joy!

Sequence of 13th.cent.
Tr. Ray Palmer. 1858.

247 *Nunc Sancte nobis Spiritus.* L. M

BLEST Spirit, one with God above,
Thou Source of life and holy love,
O cheer us with Thy sacred beams,
Refresh us with Thy plenteous streams.

2 O may our lips confess Thy name,
Our holy lives Thy praise proclaim;
With love divine our hearts inspire,
And fill us with Thy holy fire.

3 O holy Father, holy Son,
And Holy Spirit, Three in One,
Thy grace devoutly we implore,
Thy Name be praised for evermore.

Tr. John Chandler. 1837

248 *Komm, Heiliger Geist, Herre Gott!* L M

COME, Holy Spirit, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and soul,
To strengthen, save, and make us whole.

2 Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue:
This to Thy praise, O Lord be sung.

3 Thou strong Defence, Thou holy Light,
Teach us to know our God aright,
And call Him Father from the heart:
The Word of life and truth impart:

4 That we may love not doctrines strange,
Nor e'er to other teachers range,
But Jesus for our Master own,
And put our trust in Him alone.

5 Thou sacred Ardor, Comfort sweet,
Help us to wait with ready feet
And willing heart at Thy command,
Nor trial fright us from Thy band.

6 Lord, make us ready with Thy powers;
Strengthen the flesh in weaker hours,
That as good warriors we may force
Through life and death to Thee our course!

Martin Luther. 1524.
Tr. Catherine Winkworth. 1855. a.

249 *O Heil'ger Geist, kehr' bei uns ein.* P. M.

O HOLY Spirit, enter in,
Among these hearts Thy work begin,
Thy temple deign to make us;
Sun of the soul, Thou Light Divine,
Around and in us brightly shine,
To strength and gladness wake us.
Where Thou shinest, Life from heaven
There is given. We before Thee
For that precious gift implore Thee.

2 Left to ourselves, we shall but stray;
O lead us on the narrow way,

With wisest counsel guide us,
And give us steadfastness, that we
May henceforth truly follow Thee,
Whatever woes betide us:
Heal Thou gently, Hearts now broken,
Give some token Thou art near us,
Whom we trust to light and cheer us.

3 O mighty Rock! O Source of Life,
Let Thy dear Word, 'mid doubt and strife,
Be so within us burning,
That we be faithful unto death,
In Thy pure love and holy faith,
From Thee true wisdom learning!
Lord, Thy graces, On us shower,
By Thy power Christ confessing,
Let us win His grace and blessing.

4 O gentle Dew, from heaven now fall
With power upon the hearts of all,
Thy tenderness instilling;
That heart to heart more closely bound,
Fruitful in kindly deeds be found,
The law of love fulfilling:
No wrath, no strife, Here shall grieve Thee,
We receive Thee, Where Thou livest
Peace and love and joy Thou givest.

5 Grant that our days, while life shall last,
In purest holiness be passed;
Our minds so rule and strengthen
That they may rise o'er things of earth,
The hopes and joys that here have birth;
And if our course Thou lengthen,
Keep Thou pure, Lord, From offences,
Heart and senses; Blessed Spirit,
Bid us thus true life inherit.

Michael Schirmer. 1640.
Tr. Catherine Winkworth. 1862.

250 *Zeuch ein zu Deinen Thoren.* 7.6. D.

O ENTER, Lord, Thy temple,
Be Thou my spirit's Guest,
Who at my birth didst give me
A second birth more blest.
Though here to dwell Thou deignest,
Thou in the Godhead, Lord,
For ever equal reignest,
Art equally adored.

2 O enter, let me know Thee,
And feel Thy power within,
The power that breaks our fetters,
And rescues us from sin.
That I may serve Thee truly,
O wash and cleanse Thou me,
To render honor duly
With perfect heart to Thee.

3 'Tis Thou, O Spirit, teachest
The soul to pray aright;
Thy songs have sweetest music,
Thy prayers have wondrous might;
They pierce the highest heaven,
Unheard they cannot fall,
Till He His help hath given
Who surely helpeth all.

4 The whole wide world, O Spirit,
Upon Thy hands doth rest;
Our wayward hearts Thou turnest
As it may seem Thee best.
As Thou hast done so often,
Once more Thy power make known,
Convert the wicked, soften
To tears the heart of stone.

5 Order our path in all things
According to Thy mind,
And when this life is over,
And all must be resigned,
With calm and fearless spirit
O grant us then to die,
And after death inherit
Eternal life on high.

Paul Gerhardt. 1653.
Tr. Catherine Winkworth. 1862.

251 *O Du allersüsste Freude.* 8.7. D.

HOLY GHOST, dispel our sadness,
Pierce the clouds of sinful night;
Come, Thou Source of sweetest gladness,
Breathe Thy life and spread Thy light!
Come, Thou best of all donations
God can give, or we implore!
Having Thy sweet consolations,
We need wish for nothing more.

2 From that height which knows no measure,
As a gracious shower descend,
Bringing down the richest treasure
Man can wish, or God can send.
Author of the new creation!
Come with unction and with power;
Make our hearts Thy habitation;
On our souls Thy graces shower.

3 Manifest Thy Love for ever;
Fence us in on every side;
In distress be our reliever;
Guard and teach, support and guide.
Hear, O hear our supplication,
Loving Spirit, God of peace!
Rest upon this congregation,
With the fullness of Thy grace.

Paul Gerhardt. 1653. *John C. Jacobi. Tr.* 1725
Revised by Toplady. 1776 *a.*

252 *Komm, O Komm, du Geist des Lebens.* 8.7.7.7.

COME, O come, Thou quickening Spirit
Thou for ever art divine:
Let Thy power never fail me,
Always fill this heart of mine;
Thus shall grace, and truth, and light
Dissipate the gloom of night.

2 Grant my mind and my affections
Wisdom, counsel, purity;
That I may be ever seeking
Naught but that which pleases Thee.
Let Thy knowledge spread and grow,
Working error's overthrow.

3 Lead me to green pastures, lead me
By the true and living way.
Shield me from each strong temptation
That might draw my heart astray;
And if e'er my feet should turn,
For each error let me mourn.

4 Holy Spirit, strong and mighty,
Thou Who makest all things new,
Make Thy work within me perfect.
Help me by Thy Word so true,
Arm me with that Sword of Thine,
And the victory shall be mine.

5 In the faith O make me steadfast;
Let not Satan, death, or shame
Of my confidence deprive me;
Lord, my refuge is Thy Name.
When the flesh inclines to ill,
Let Thy Word prove stronger still.

6 And when my last hour approaches,
Let my hopes grow yet more bright,

(Since I am an heir of heaven,)
In Thy glorious courts of light,
Fairer far than voice can tell,
There, redeemed by Christ, to dwell.

Heinrich Held. d. 1659.
Tr. Charles William Schaeffer. 1866. a

253 C. M.

COME, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

2 Look how we grovel here below,
Fond of these trifling toys;
Our souls, how heavily they go
To reach eternal joys!

3 Dear Lord, and shall we ever live
At this poor, dying rate?
Our love so cold, so faint to Thee,
And Thine to us so great?

4 Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers.
Come, shed abroad a Saviour's Love,
And that shall kindle ours.

Isaac Watts. 1709. a

254 S. M

COME, Holy Spirit, come;
Let Thy bright beams arise;
Dispel the sorrow from our minds,
The darkness from our eyes.

2 Revive our drooping faith;
Our doubts and fears remove;
And kindle in our breasts the flame
Of never-dying love.

3 Convince us of our sin,
Then lead to Jesus' Blood;
And to our wondering view reveal
The secret Love of God.

4 'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part,
And new create the whole.

5 Dwell, therefore, in our hearts:
Our minds from bondage free;
Then shall we know, and praise and love
The Father, Son, and Thee.

Joseph Hart. 1759. *a.*

255 L. M.

COME, gracious Spirit, heavenly Dove,
With light and comfort from above.
Be Thou my Guardian, Thou my Guide;
O'er every thought and step preside.

2 The light of truth to me display,
That I may know and choose Thy way;
Plant holy fear within my heart,
That I from Thee may ne'er depart.

3 Conduct me safe, conduct me far
From every sin and hurtful snare;
Lead me to God, my final Rest,
In His enjoyment to be blest.

4 Lead me to holiness, the road
That I must take to dwell with God;
Lead to Thy Word, that rules must give,
And sure directions how to live.

5 Lead me to Christ, the living Way,
Nor let me from His pastures stray.
Lead me to heaven, the seat of bliss,
Where pleasure in perfection is.

Simon Browne. 1720. *a.*

256 7s.

GRACIOUS Spirit, Dove divine!
Let Thy light within me shine;
All my guilty fears remove,
Fill me with Thy heavenly love.

2 Speak Thy pardoning grace to me,
Set the burdened sinner free;
Lead me to the Lamb of God,
Wash me in His precious Blood.

3 Life and peace to me impart;
Seal salvation on my heart;
Breathe Thyself into my breast,
Earnest of immortal rest.

4 Let me never from Thee stray,
Keep me in the narrow way:
Fill my soul with joy divine,
Keep me, Lord, for ever Thine.

John Stocker. 1777. *a.*

257 7s.

HOLY GHOST, with light divine
Shine upon this heart of mine!
Chase the shades of night away,
Turn the darkness into day.

2 Let me see my Saviour's face,
Let me all His beauties trace;
Show those glorious truths to me,
Which are only known to Thee.

3 Holy Ghost, with power divine,
Cleanse this guilty heart of mine:
In Thy mercy pity me,
From sin's bondage set me free.

4 Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Yield a sacred, settled peace,
Let it grow and still increase.

5 Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme, and reign alone.

6 See, to Thee I yield my heart;
Shed Thy life through every part
A pure temple I would be,
Wholly dedicate to Thee.

Andrew Reed. 1817. a.

258 7s.

HOLY GHOST, my soul inspire!
Spirit of the Almighty Sire,
Spirit of the Son divine,
Comforter, Thy gifts be mine!

2 Holy Spirit, in my breast
Grant that lively FAITH may rest,
And subdue each rebel thought
To believe what Thou hast taught.

3 When around my sinking soul
Gathering waves of sorrow roll,
Spirit blest, the tempest still,
And with HOPE my bosom fill.

4 Holy Spirit, from my mind
Thought, and wish, and will unkind,
Deed and word unkind, remove,
And my bosom fill with LOVE.

5 Faith, and hope, and charity,
Comforter, descend from Thee:
Thou the anointing Spirit art;
These Thy gifts to us impart!

6 Till our faith be lost in sight,
Hope be swallowed in delight,
Love return to dwell with Thee
In the threefold Deity.

Richard Mant. 1837. *a*

TRINITY.

259 C. M.

HAIL! holy, holy, holy Lord,
Whom One in Three we know;
By all Thy heavenly hosts adored,
By all Thy Church below.

2 One undivided Trinity
With triumph we proclaim;
Thy universe is full of Thee,
And speaks Thy glorious Name.

3 Thee, holy Father, we confess:
Thee, holy Son, adore;
And Thee, the Holy Ghost, we bless,
And worship evermore.

4 Hail! holy, holy, holy Lord,
Our heavenly song shall be;
Supreme, essential One, adored
In co-eternal Three!

Charles Wesley. 1767. *a*

260 C. M.

WITH joy our voices we unite,
And lift our hearts above,
To God, the God of power and might,
To God, Whose name is Love.

2 To Him, Who us, and earth, and skies,
With all their armies made,
From us, from all, let anthems rise,
To God the Father paid.

3 To Him, Whose Death for all mankind,
For us, redemption won,
By us, by all, be songs combined,
In praise to God the Son.

4 To Him, Who us and all His fold
With sanctity arrays,
To God, from all His saints enrolled,
The Holy Ghost, be praise.

5 To God, Whose Name His Word reveals,
Whom all His saints confess,
Whose grace His faithful promise seals,
To save, to cleanse, to bless:

6 To God, from Whom all blessings flow,
Eternal One in Three,
From all His saints, above, below,
Eternal glory be!

Richard Mant, 1837 *a*.

261 S. M.

FATHER, in Whom we live,
In Whom we are and move,
The glory, power, and praise receive
Of Thy creating Love.

2 Incarnate Deity,
Let all the ransomed race
Render in thanks their lives to Thee,
For Thy redeeming grace.

3 Spirit of holiness,
Let all Thy saints adore
Thy sacred energy, and bless
Thy heart-renewing power.

4 Eternal triune Lord,
Let all the hosts above,
Let all the sons of men, record,
And dwell upon Thy Love.

Charles Wesley, 1747

262

6.6.4.6.6.6.4.

COME, Thou Almighty King,
Help us Thy Name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

2 Jesus, our Lord, descend;
From all our foes defend,
Nor let us fall;
Let Thine almighty aid
Our sure defence be made;
Our souls on Thee be stayed;
Lord, hear our call!

3 Come, Thou incarnate Word,
Gird on Thy mighty sword,
Our prayer attend;
Come, and Thy people bless,
And give Thy Word success;
Spirit of holiness,
On us descend.

4 Come, holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou Who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

5 To the great One in Three
Eternal praises be,
Hence, evermore!
His sovereign Majesty
May we in glory see,
And to eternity
Love and adore.

Anon. Whitfield's Coll. 1757. a

263 L. M.

FATHER of heaven! Whose love profound
A ransom for our souls hath found,
Before Thy throne we sinners bend:
To us Thy pardoning love extend.

2 Almighty Son! Incarnate Word!
Our Prophet, Priest, Redeemer, Lord!
Before Thy throne we sinners bend:
To us Thy saving grace extend.

3 Eternal Spirit! By Whose breath
The soul is raised from sin and death,
Before Thy throne we sinners bend:
To us Thy quickening power extend.

4 Jehovah! Father, Spirit, Son!
Mysterious Godhead! Three in One!
Before Thy throne we sinners bend:
Grace, pardon, life, to us extend!

Edward Cooper, 1805.

THE CHURCH.

264 PSALM 118. C. M

BEHOLD the sure Foundation Stone
Which God in Zion lays,
To build our heavenly hopes upon
And His eternal praise.

2 Chosen of God, to sinners dear,
And saints adore the Name;
They trust their whole salvation here,
Nor shall they suffer shame.

3 The foolish builders, scribe and priest,
Reject it with disdain;
Yet on this Rock the Church shall rest,
And envy rage in vain.

4 What though the gates of hell withstood,
Yet must this Building rise:
'Tis Thine own work, almighty God,
And wondrous in our eyes.

Isaac Watts. 1719.

265 H. M.

WITH songs of sacred joy
Extol His glorious Name,
Who reared the spacious earth,
And raised our ruined frame.
He built the Church Who spread the sky;
Sing and exalt His honors high.

2 See the foundation laid
By Power and Love divine;
Jesus, His first-born Son,
How bright His glories shine!
Low He descends, in dust He lies,
That from His tomb a Church might rise.

3 But He for ever lives,
Nor for Himself alone;
Each saint new life derives
From Him, the living Stone.
His influence spreads through every soul,
And in one House unites the whole.

4 To Him with joy we move;
In Him cemented stand;
The living temple grows,
And owns the Founder's hand.
That Structure, Lord, still higher raise,
Louder to sound the Builder's praise.

Philip Doddridge. 1755. *o*

266

8.7. D.

GLORIOUS things of thee are spoken,
Zion, City of our God;
He, Whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

2 See the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint while such a river
Ever flows their thirst to assuage?
Grace, which, like the Lord, the Giver,
Never fails from age to age.

3 Saviour, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy Name.
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

John Newton. 1779.

267 H.M.

O ZION, tune thy voice,
And raise thy hands on high.
Tell all the earth thy joys,
And boast salvation nigh.
Cheerful in God | While rays divine
Arise and shine, | Stream all abroad.

2 He gilds thy mourning face
With beams that cannot fade;
His all-resplendent grace
He pours around thy head.
The nations round | With lustre new,
Thy form shall view, | Divinely crowned

3 In honor to His Name,
Reflect that sacred light,
And loud that grace proclaim
Which makes thy darkness bright.
Pursue His praise, | In worlds above
Till sovereign Love | Thy glory raise.

4 There, on His holy hill,
A brighter Sun shall rise,
And with His radiance fill
Those fairer, purer skies;
While round His throne, | In nobler spheres
Ten thousand stars | His influence own

Philip Doddridge. 1755

268 *Verzage nicht, du Häuflein klein.* C. P. M.

FEAR not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power:
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour

2 Be of good cheer; your cause belongs
To Him Who can avenge your wrongs;
Leave it to Him, our Lord.
Though hidden yet from mortal eyes,
Salvation shall for you arise:
He girdeth on His sword!

3 As true as God's own Word is true,
Not earth nor hell with all their crew
Against us shall prevail.
A jest and byword are they grown:
God is with us; we are His own;
Our victory cannot fail.

4 Amen, Lord Jesus, grant our prayer!
Great Captain, now Thine arm make bare;
Fight for us once again!
So shall Thy saints and martyrs raise
A mighty chorus to Thy praise.
World without end. Amen.

Jacob Fabricius and Gustavus Adolphus. 1631
Tr. Catherine Winkworth. 1855.

269 PSALM 48. S. M.

GREAT is the Lord our God,
And let His praise be great;
He makes His churches His abode,
His most delightful seat.

2 These temples of His grace,
How beautiful they stand!
The honors of our native place,
The bulwarks of our land.

3 In Zion God is known
A refuge in distress;
How bright has His salvation shone
Through all her palaces!

4 Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold,
Where His own sheep have been.

5 In every new distress
We'll to His house repair,
We'll think upon His wondrous grace,
And seek deliverance there.

Isaac Watts. 1719.

270 8.7.4.7.

ZION stands with hills surrounded;
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.
Happy Zion,
What a favored lot is thine!

2 Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove:
But no changes
Can attend Jehovah's love.

3 In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,
God, thine everlasting Light.

Thomas Kelly. 1806.

271 8.7.7.7.

SEE the vineyard Thou hast planted,
God of mercy, Lord of hosts!
Let Thy people's prayer be granted,
Keep it safe from hostile boasts.
Hear Thy people when they pray,
Keep Thy vineyard night and day!

2 Drooping plants revive and nourish;
Let them thrive beneath Thy hand;
Let the weak grow strong and flourish,
Blooming fair at Thy command:
Let the fruitful yield Thee more,
Laden with a richer store.

3 Further, Lord, be Thou entreated;
Plant the barren waste around.
Let Thy work be thus completed,
And no fruitless spot be found.
Let the earth a vineyard be,
Consecrated, Lord, to Thee!

Thomas Kelly. 1806. a.

272 *Willkommen unter Deiner Schaar.* 8.7. D.

WE hail Thee, Lord, Thy Church's Rock,
With joyful acclamation!
Thou Guardian Shepherd of Thy flock,
Come, feed Thy congregation.
We own the doctrine of Thy Cross
To be our sole foundation:
Accept from every one of us
The deepest adoration.

2 O Thou, Who always dost abide
Thy Church's Head and Saviour,
Be still Thy servants' constant Guide,
Direct our whole behavior.
Thy statutes to Thy Church declare,
Still watch o'er its salvation:
Each member make Thy special care,
And aid him in his station.

3 Jesus, the Church's Head and Lord,
Who as a shepherd leadest,
And with Thy precious Blood and Word
Thy people richly feedest:

For mercies in such countless throng
We bow our hearts before Thee,
And hope we shall in heaven ere long
More worthily adore Thee.

Nikolaus Ludwig, Count Zinzendorf. 1741.
Moravian, Tr. 1789.

273 *Festival of the Reformation.* C. M. D.

LORD, not to us, we claim it not,
To Thee be all the praise,
That no profane and sinful spot
Our mother Church o'erlays:
That, as in her primeval days,
From intermediate stain
Cleansed by Thy Word, to Thee she pays
Unsullied rites again.

2 To no material form confined,
A spirit pure alone,
We serve Thee not in likeness shrined
Of bread, or wood, or stone:
Nor saint nor angel at Thy throne
We crave to intercede,
With Thee for our misdeeds atone,
With Thee for mercy plead.

3 But far remote we seek Thy face,
Hid in Thy heavenly seat:
And, sole Transmitter of Thy grace,
The Saviour's Name entreat:
And thus to Thee with honor meet
We hymn the grateful lay,
Whose Word recalled our erring feet,
And warned us how to pray.

4 To Thee, adored in ages past,
Eternal One and Three,
To Thee, Whose worship aye shall last,
In trinal Unity:

To Thee, O Father; Son, to Thee;
And Thee, O Spirit blest,
By saints on earth all glory be
With saints in heaven addressed!

Richard Mant. 1837.

274 *Ein' feste Burg ist unser Gott.* 8.7.5.6.7.

A MIGHTY Fortress is our God,
A trusty Shield and Weapon;
He helps us free from every need
That hath us now o'ertaken.
The old bitter foe
Means us deadly woe:
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

2 With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God,
He holds the field for ever.

3 Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged, the deed is done,
One little word o'erthrows him.

4 The Word they still shall let remain,
And not a thank have for it,
He's by our side upon the plain,
With His good gifts and Spirit,
Take they then our life,
Goods, fame, child, and wife;
When their worst is done,
They yet have nothing won,
The Kingdom ours remaineth.

Matin Luther. 1529.
Tr. Composite. 1868.

275 PSALM 137. S. M.

I LOVE Thy Zion, Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious Blood.

2 I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

3 For her my tears shall fall;
For her my prayers ascend:
To her my cares and toils be given,
Till toils and cares shall end.

4 Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

5 Jesus, Thou Friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

6 Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Timothy Dwight. 1800. *a.*

276 Iambic. 8.7.

LORD, in Thy kingdom there shall be
No aliens from each other,
But even as he loves himself
Each saint shall love his brother.

2 When in Thy courts below we meet
To mourn our sinful living,
And with united hearts repeat
Confession, Creed, thanksgiving;

3 Make us to hear in each sweet word
Thy Holy Spirit calling
To oneness with Thy Church and Thee,
That heavenly bond forestalling.

4 One Baptism and one Faith have we,
One Spirit sent to win us,
One Lord, one Father, and one God,
Above, and through, and in us.

5 Never, by schism, or by sin,
May we that union sever,
Till all, to perfect stature grown,
Are one with Thee for ever.

Joseph Anstice. 1836.

277 H. M.

ONE sole baptismal sign,
One Lord, below, above,
Zion, one Faith is thine,
One only watchword, Love.
From different temples though it rise,
One song ascendeth to the skies.

2 Our Sacrifice is one;
One Priest before the throne,
The slain, the risen Son,
Redeemer, Lord alone.
Thou Who didst raise Him from the dead,
Unite Thy people in their Head!

3 O may that holy prayer,
His tenderest and His last,
His constant, latest care,
Ere to His throne He passed,
No longer unfulfilled remain,
The world's offence, His people's stain!

4 Head of Thy Church beneath,
The catholic, the true,
On all her members breathe,
Her broken frame renew!
Then shall Thy perfect will be done,
When Christians love and live as one.

George Robinson. 1842. *a.*

278 *Herz und Herz vereint zusammen.* 7s.

JESUS, truest Friend, unite
All Thy consecrated band,
That their hearts be set aright
To fulfil Thy last command.

2 Thou Who dost command that all
Practise love who bear Thy name,
Wake the dead, new followers call,
Touch the slothful with Thy flame.

3 Let us live, O Lord, at one,
As Thou with the Father art;
That through all the world be none
Of Thy members left apart

4 Let us find what Thou hast sought;
In the Son be all men freed,
And the world at last be taught
That Thy rule is blest indeed.

5 Father of all souls, we praise
Thee, Who shinest in the Son;
Lord, to Thee our hymns we raise,
Who hast all men to Thee drawn!

Nikolaus Ludwig, Count Zinzendorf. 1725.
Tr. Catherine Winkworth. 1855. *a.*

279 C. P. M.

MAY we Thy precepts, Lord, fulfill,
And do on earth our Father's will,
As angels do above:
Still walk in Christ, the living Way,
With all Thy children, and obey
The law of Christian love.

2 So may we join Thy Name to bless,
Thy grace adore, Thy power confess,
From sin and strife to flee:
One is our calling, one our name,
The end of all our hopes the same,
A crown of life with Thee.

3 Spirit of life, of love and peace,
Unite our hearts, our joy increase,
Thy gracious help supply:
To each of us the blessing give,
In Christian fellowship to live,
In joyful hope to die.

Edward Osler. 1836. *a.*

280 C. M.

FATHER of all, from Whom we trace
Our universal kind,
Teach us to all of human race
To show a brother's mind.

2 Saviour of men, 'twas Thine the pain
Of death for all to bear;
In concord all Thy followers train,
Meet for the name they share.

3 Spirit of grace, God's chosen fold
Who lavest with heavenly dew,
O grant that all, the Truth who hold,
May peace with all pursue.

4 O may mankind in love agree,
Sons of one parent stock:

But chief may Christian verity
Connect the Christian flock!

5 May Truth to all who hear its sound
A bond of union prove;
And fellowship of faith be crowned
With fellowship of love!

6 Paternal Godhead, praise to Thee,
Thy Spirit, and Thy Son!
And keep Thy Church in unity,
As Thou with them art one!

Richard Mant. 1837.

281 C. M.

HAPPY the souls to Jesus joined,
And saved by grace alone:
Walking in all His ways, they find
Their heaven on earth begun.

2 The Church triumphant in Thy Love,
Their mighty joys we know:
They sing the Lamb in hymns above,
And we in hymns below.

3 Thee in Thy glorious realm they praise,
And bow before Thy throne;
We in the kingdom of Thy grace:
The kingdoms are but one.

4 The Holy to the Holiest leads;
From hence our spirits rise;
And he that in Thy statutes treads
Shall meet Thee in the skies.

Charles Wesley. 1745. *a*

282 C. M.

COME, let us join our friends above,
That have obtained the prize,
And on the eagle wings of love
To joy celestial rise.

2 Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven, are one.

3 One family, we dwell in Him,
One Church above, beneath;
Though now divided by the stream,
The narrow stream, of death.

4 One army of the living God,
To His command we bow;
Part of His host has crossed the flood,
And part is crossing now.

5 His militant, embodied host,
With wistful looks we stand,
And long to see that happy coast,
And reach that heavenly land.

6 E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore.

7 Lord Jesus, be our constant Guide,
And when the word is given,
Bid the cold waves of death divide,
And land us all in heaven.

Charles Wesley. 1759. *a.*

283 C. P. M.

O GOD, in Whom the happy dead
Still live united to their Head,
Their Lord and ours the same:
For all Thy saints, to memory dear,
Departed in Thy faith and fear,
We bless Thy holy Name.

2 By the same grace upheld, may we
So follow those who followed Thee,
As with them to partake
The free reward of heavenly bliss.
Merciful Father! grant us this,
For our Redeemer's sake.

Josiah Conder, 1836

284 S. M.

FOR all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

2 For all Thy saints, O Lord,
Accept our thankful cry,
Who counted Thee their great reward,
And strove in Thee to die.

3 They all, in life or death,
With Thee, their Lord, in view,
Learned from Thy Holy Spirit's breath
To suffer and to do.

4 For this, Thy Name we bless,
And humbly pray that we
May follow them in holiness,
And live and die in Thee.

Richard Mant, 1837.

285 S. M.

HOW beauteous are their feet,
Who stand on Zion's hill!
Who bring salvation on their tongues,
And words of peace reveal.

2 How charming is their voice!
How sweet the tidings are!
"Zion, behold thy Saviour King;
He reigns and triumphs here."

3 How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought but never found!

4 How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.

5 The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

6 The Lord makes bare His arm
Through all the earth abroad;
Let all the nations now behold
Their Saviour and their God.

Isaac Watts. 1707. *a.*

286 C. P. M.

LORD of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful grace afford.

2 Help them to preach the truth of God,
Redemption through the Saviour's Blood:
Nor let the Spirit cease
On all the Church His gifts to shower;
To them a messenger of power,
To us, of life and peace.

3 So may they live to Thee alone:
Then hear the welcome word, "Well done!"
And take their crown above:

Enter into their Master's joy,
And all eternity employ
In praise, and bliss, and love.

Edward Osler. 1836.

287 L. M.

JESUS, Thy wandering sheep behold!
See, Lord, with tender pity see,
Poor souls that cannot find the fold,
Till sought and gathered in by Thee.

2 Lost are they now, and scattered wide,
In pain, and weariness, and want:
With no kind Shepherd near to guide
The sick and spiritless and faint.

3 Thou, only Thou, the kind and good,
The great redeeming Shepherd art;
Collect Thy flock and give them food,
And pastors after Thine own heart.

4 A double portion from above
Of Thine all-quickening grace impart;
Shed forth Thy universal love
In every faithful pastor's heart.

Charles Wesley. 1742. *a.*

288 S. M.

LORD of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer,
And all our wants supply.

2 On Thee we humbly wait;
Our wants are in Thy view;
The harvest truly, Lord, is great,
The laborers are few.

3 Anoint and send forth more
Into Thy Church abroad,
And let them speak Thy word of power,
As workers with their God.

4 O let them spread Thy Name,
Their mission fully prove;
Thy universal grace proclaim,
Thy all-redeeming Love.

Charles Wesley. 1742. *a.*

289 L. M. 6 lines.

LORD of the Gospel harvest, send
More laborers forth into Thy field:
More pastors teach Thy flock to tend:
More workmen raise Thy house to build:
His work and place to each assign,
And clothe their word with power divine.

Charles Wesley. 1758.

290 *Wach auf, Du Geist.* L. M. 6 lines.

AWAKE, Thou Spirit, Who didst fire
The watchmen of the Church's youth,
Who faced the foe's envenomed ire,
Who witnessed day and night Thy truth,
Whose voices loud are ringing still,
And bringing hosts to know Thy will.

2 Lord, let our earnest prayer be heard,
The prayer Thy Son hath bid us pray,
For lo, Thy children's hearts are stirred
In every land in this our day,
To cry with fervent soul to Thee,
O help us, Lord! so let it be!

3 O haste to help, ere we are lost!
Send preachers forth, in spirit strong,
Armed with Thy Word, a dauntless host,
Bold to attack the rule of wrong;
Let them the earth for Thee reclaim,
Thy heritage, to know Thy Name.

4 Would there were help within our walls!
O let Thy Spirit come again,

Before Whom every barrier falls,
And now once more shine forth as then!
O rend the heavens and make us free!
Come, Lord, and bring us back to Thee!

5 And let Thy Word have speedy course,
Through every land be glorified,
Till all the heathen know its force,
And fill Thy churches far and wide;
Wake Israel from her sleep, O Lord,
And spread the conquests of Thy Word!

6 The Church's desert paths restore;
Let stumbling-blocks that in them lie
Hinder Thy Word henceforth no more:
Error destroy, and heresy,
And let Thy Church, from hirelings free,
Bloom as a garden fair to Thee!

Karl Heinrich von Bogatzky. 1750.
Tr. Catherine Winkworth. 1855.

291 *Laying of a Corner-stone.* 7.6.7.8.7.6.

THOU, Who hast in Zion laid
The true Foundation-Stone,
And with those a covenant made
Who build on that alone:
Hear us, Architect divine!
Great Builder of Thy Church below!
Now upon Thy servants shine,
Who seek Thy praise to show.

2 Earth is Thine; her thousand hills
Thy mighty hand sustains;
Heaven Thine awful presence fills;
O'er all Thy glory reigns:
Yet the place of all prepared
By regal David's favored son,
Thy peculiar blessing shared,
And stood Thy chosen throne.

3 We, like Jesse's son would raise
A temple to the Lord;
Sound throughout its courts His praise,
His saving Name record;
Dedicate a house to Him
Who once, in mortal weakness shrined,
Sorrowed, suffered, to redeem,
To rescue all mankind.

4 Father, Son, and Spirit, send
The consecrating flame;
Now in majesty descend,
Inscribe the living Name:
That great Name by which we live
Now write on this accepted stone;
Us into Thy hands receive;
Our temple make Thy throne.

Agnes Bulmer. 1825.

Dedication.

292 *Angulare Fundamentum.* 8.7. 6 lines.

CHRIST, Thou art the sure Foundation,
Thou the Head and Corner-stone;
Chosen of the Lord, and precious,
Binding all the Church in one;
Thou Thy Zion's help for ever,
And her Confidence alone.

2 To this temple, where we call Thee,
Come, O Lord of Hosts, to-day!
With Thy wonted loving-kindness
Hear Thy servants as they pray;
And Thy fullest benediction
Shed within these walls alway.

3 Here vouchsafe to all Thy servants
What they ask of Thee to gain,

What they gain from Thee for ever
With the blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

Tr. John Mason Neale. 1851. *a.*

293 *Urbs beata Hierusalem.* 8.7. 6 lines.

COME Thou now, and be among us,
Lord and Maker, while we pray:
Let Thy presence fill the temple
Which we dedicate to-day;
And, Thyself its Consecrator,
Dwell within its walls alway.

2 Grant that all Thy faithful people
May Thy truer temple be;
Neither flesh, nor soul, nor spirit,
Know another Lord than Thee;
But, to Thee once dedicated,
Serve Thee everlastingly.

3 Bright be here the Monarch's altar,
With the presents that we bring;
Held in holy veneration,
Rich with many an offering;
Ever hallowed, ever quiet,
Ever dear to God its King.

4 Here our souls, as Thy true altars,
Deign to hallow and to bless,
O Thou future Judge of all men,
With Thy grace and holiness:
That Thy gifts sent down from heaven,
We may evermore possess.

Tr. John Mason Neale. 1856.

294 7s

LORD of hosts, to Thee we raise
Here a house of prayer and praise;
Thou Thy people's hearts prepare
Here to meet for praise and prayer.

2 Let the living here be fed
With Thy Word, the heavenly bread;
Here reveal Thy mercy sure,
While the sun and moon endure.

3 Hallelujah!—earth and sky
To the joyful sound reply;
Hallelujah!—hence ascend
Prayer and praise till time shall end.

James Montgomery. 1821

MISSIONS.

295 PSALM 72. L. M.

JESUS shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

2 For Him shall endless prayer be made,
And endless praises crown His head;
His Name, like sweet perfume, shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on His Love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

4 Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

5 Where He displays His healing power
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost.

6 Let every creature rise and bring
Peculiar honors to our King;

Angels descend with songs again,
And earth repeat the loud Amen.

Isaac Watts. 1719. *a.*

296 8.7.4.7.

O'ER those gloomy hills of darkness
Look, my soul, be still and gaze:
All the promises do travail
With a glorious day of grace.
Blessed Jubilee,
Let thy glorious morning dawn.

2 Let the Indian, let the Negro,
Let the rude Barbarian see
That divine and glorious conquest,
Once obtained on Calvary;
Let the Gospel
Wide resound from pole to pole.

3 Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light,
And from eastern coast to western
May the morning chase the night;
And redemption,
Freely purchased, win the day.

4 May the glorious day approaching,
Thine eternal Love proclaim,
And the everlasting Gospel
Spread abroad Thy holy Name,
O'er the borders
Of the great Immanuel's land.

5 Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase;
Sway Thy sceptre,
Saviour, all the world around.

William Williams. 1772. *a.*

297 7.6. D

FROM Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown:
The heathen, in his blindness,
Bows down to wood and stone.

3 Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's Name.

4 Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Reginald Heber. 1819.

298 PSALM 72. 7s.

HASTEN, Lord, the glorious time,
When beneath Messiah's sway,
Every nation, every clime,
Shall the Gospel call obey.

2 Mightiest kings His power shall own,
Heathen tribes His Name adore;
Satan and his host, o'erthrown,
Bound in chains shall hurt no more.

3 Then shall war and tumults cease,
Then be banished grief and pain;
Righteousness and joy and peace
Undisturbed shall ever reign.

4 Bless we, then, our gracious Lord,
Ever praise His glorious Name;
All His mighty acts record,
All His wondrous Love proclaim.

Harriet Auber. 1829.

299 ISAIAH 52: 15. 8.7. D.

SAVIOUR, sprinkle many nations,
Fruitful let Thy sorrows be!
By Thy pains and consolations
Draw the Gentiles unto Thee!
Of Thy Cross the wondrous story
Be it to the nations told;
Let them see Thee in Thy glory,
And Thy mercy manifold!

2 Far and wide, though all unknowing,
Pants for Thee each mortal breast:
Human tears for Thee are flowing,
Human hearts in Thee would rest.
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek, as God of heaven,
Thee as Man, for sinners slain.

3 Saviour! lo, the isles are waiting,
Stretched the hand, and strained the sight,
For Thy Spirit new-creating,
Love's pure flame, and wisdom's light.
Give the word, and of the preacher
Speed the foot, and touch the tongue,
Till on earth, by every creature,
Glory to the Lamb be sung.

Arthur Cleveland Coxe. 1851.

300 L. M.

O SPIRIT of the living God!
In all Thy plentitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race!

2 Give tongues of fire and hearts of love,
To preach the reconciling Word;
Give power and unction from above,
Where'er the joyful sound is heard.

3 Be darkness, at Thy coming, light;
Confusion, order, in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

4 Baptize the nations; far and nigh
The triumphs of the Cross record;
The Name of Jesus glorify,
Till every kindred call Him Lord.

5 God from eternity hath willed
All flesh shall His salvation see;
So be the Father's Love fulfilled,
The Saviour's sufferings crowned through Thee.

James Montgomery. 1825.

301 6.6.4.6.6.6.4.

THOU, Whose almighty Word
Chaos and darkness heard,
And took their flight;

Hear us, we humbly pray;
And where the gospel day
Sheds not its glorious ray,
Let there be light!

2 Thou, Who didst come to bring
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O, now to all mankind,
Let there be light!

3 Spirit of truth and love,
Life-giving, holy Dove,
Speed forth Thy flight;
Move on the waters' face,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!

4 Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might!
Boundless as ocean's tide
Rolling in fullest pride,
Through the earth, far and wide,
Let there be light!

John Marriot. 1813.

302 *For the Jews.* 7.6.

O THAT the Lord's salvation
Were out of Zion come,
To heal His ancient nation,
To lead His outcasts home.

2 How long the holy city
Shall heathen feet profane?
Return, O Lord, in pity;
Rebuild her walls again.

3 Let fall Thy rod of terror,
Thy saving grace impart;
Roll back the veil of error,
Release the fettered heart.

4 Let Israel, home returning,
Her lost Messiah see;
Give oil of joy for mourning,
And bind Thy Church to Thee.

Henry Francis Lyte. 1834

303 *For our Land.* 7s.

COME, divine Emmanuel come,
Take possession of Thy home;
Now Thy mercy's wings expand,
Stretch throughout the happy land.

2 Carry on Thy victory,
Spread Thy rule from sea to sea;
Rescue all Thy ransomed race,
Save us, save us, Lord, by grace.

3 Take the purchase of Thy Blood,
Bring us to a pardoning God:
Give us eyes to see our day,
Hearts the Gospel truth to obey:

4 Ears to hear the Gospel sound,—
Grace doth more than sin abound;
God appeased, and man forgiven,
Peace on earth, and joy in heaven.

5 O that every soul might be
Perfectly subdued to Thee!
O that all in Thee might know
Everlasting life below!

6 Now Thy mercy's wings expand,
Stretch throughout the happy land:
Take possession of Thy home;
Come, divine Emmanuel, come!

Charles Wesley. 1749. *a.*

304 7s. D.

HARK! the song of Jubilee,
Loud as mighty thunders roar,
Or the fullness of the sea,
When it breaks upon the shore:
Hallelujah! for the Lord
God omnipotent shall reign;
Hallelujah! let the word
Echo round the earth and main.

2 Hallelujah! hark! the sound,
From the depths unto the skies,
Wakes above, beneath, around,
All creation's harmonies:
See Jehovah's banner furled,
Sheathed His sword; He speaks—'tis done,
And the kingdoms of this world
Are the kingdoms of His Son.

3 He shall reign from pole to pole
With illimitable sway:
He shall reign, when like a scroll
Yonder heavens have passed away:
Then the end;—beneath His rod
Man's last enemy shall fall;
Hallelujah! Christ in God,
God in Christ, is all in all.

James Montgomery. 1819.

305 7.6. D.

AND is the time approaching,
By prophets long foretold,
When all shall dwell together,
One Shepherd, and one fold?
Shall every idol perish,
To moles and bats be thrown,
And every prayer be offered
To God in Christ alone?

2 Shall Jew and Gentile meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore?
Shall all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day?

3 Shall all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love?
Shall war be learned no longer,
Shall strife and tumult cease,
All earth His blessèd Kingdom,
The Lord and Prince of Peace?

4 O long-expected dawning,
Come with thy cheering ray!
When shall the morning brighten,
The shadows flee away?
O sweet anticipation!
It cheers the watchers on,
To pray, and hope, and labor,
Till the dark night be gone.

Jane Borthwick. 1863.

306 REVELATION 15: 3, 4. 10.10.11.11.

HOW wondrous and great Thy works, God of praise!
How just, King of saints, and true are Thy ways!
O who shall not fear Thee, and honor Thy Name?
Thou only art holy, Thou only supreme!

2 To nations long dark Thy light shall be shown:
Their worship and vows shall come to Thy Throne.
Thy truth and Thy judgments shall spread all abroad,
Till earth's every people confess Thee their God.

Henry Ustic Onderdonk. 1826.

307 PSALM 117. L. M.

FROM all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's Name be sung
Through every land, by every tongue.

2 Eternal are Thy mercies, Lord,
Eternal truth attends Thy Word.
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

Isaac Watts. 1719.

THE WORD.

308 PSALM 19. L. M. 6 lines

I LOVE the volume of Thy Word:
What light and joy those leaves afford
To souls benighted and distrest!
Thy precepts guide my doubtful way;
Thy fear forbids my feet to stray;
Thy promise leads my heart to rest.

2 From the discoveries of Thy law
The perfect rules of life I draw;
These are my study and delight:
Not honey so invites the taste,
Nor gold that hath the furnace passed
Appears so pleasing to the sight.

3 Thy threatenings wake my slumbering eyes,
And warn me where my danger lies;
But 'tis Thy blessed Gospel, Lord,
That makes my guilty conscience clean,
Converts my soul, subdues my sin,
And gives a free, but large reward.

4 Who knows the errors of his thoughts?
My God, forgive my secret faults,
And from presumptuous sins restrain.
Accept my poor attempts of praise,
That I have read Thy Book of grace
And book of nature not in vain.

Isaac Watts. 1719

309 C. M

HOW precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

2 It sweetly cheers our drooping hearts
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

3 This Lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day.

John Fawcett. 1782

310 C. M

FATHER of mercies, in Thy Word
What endless glory shines!
For ever be Thy Name adored
For these celestial lines.

2 Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

3 O may these heavenly pages be
My ever-dear delight;
And still new beauties may I see,
And still increasing light!

4 Divine Instructor, gracious Lord!
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Saviour there.

Anne Steele. 1760

311 C. M

A GLORY gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none.

2 The Hand that gave it still supplies
His gracious light and heat,
His truths upon the nations rise;
They rise, but never set.

3 Let everlasting thanks be Thine,
For such a bright display
As makes a world of darkness shine
With beams of heavenly day.

4 My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above.

William Cowper. 1779

312 PSALM 119. C. M.

HOW shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rules imparts
To keep the conscience clean.

2 'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night
A lamp to lead our way.

3 The starry heavens Thy rule obey,
The earth maintains her place;
And these Thy servants, night and day,
Thy skill and power express.

4 But still Thy Law and Gospel, Lord,
Have lessons more divine:
Not earth stands firmer than Thy Word,
Nor stars so nobly shine.

5 Thy Word is everlasting truth:
How pure is every page!
That holy Book shall guide our youth,
And well support our age.

Isaac Watts. 1719.

313

6s. Trochaic.

LORD, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

2 When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.

3 When the storms are o'er us,
And dark clouds before us,
Then its light directeth,
And our way protecteth.

4 Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the simple-hearted?

5 Word of mercy, giving
Succor to the living;

Word of life, supplying
Comfort to the dying!

6 O that we, discerning
Its most holy learning,
Lord, may love and fear Thee,
Evermore be near Thee!

Sir Henry Williams Baker. 1861.

314 *Dein Wort, O Herr, ist milder Thau.* C. M. D.

THY Word, O Lord, like gentle dews,
Falls soft on hearts that pine;
Lord, to Thy garden ne'er refuse
This heavenly balm of Thine.
Watered by Thee, let every tree
Forth blossom to Thy praise,
By grace of Thine bear fruit divine,
Through all the coming days.

2 Thy Word is like a flaming sword,
A wedge that cleaveth stone;
Keen as a fire, so burns Thy Word,
And pierceth flesh and bone.
Let it go forth o'er all the earth,
To cleanse our hearts within,
To show Thy power in Satan's hour,
And break the might of sin.

3 Thy Word, a wondrous guiding star,
On pilgrim hearts doth rise,
Leads those to God who dwell afar,
And makes the simple wise.
Let not its light e'er sink in night;
In every spirit shine,
That none may miss heaven's final bliss,
Led by Thy light divine.

Karl Barnhard Garve. 1825.
From Catherine Winkworth. Tr 1855.

315 C. M. D

ACCEPT, O Lord, Thy servant's thanks
For Thy enlivening Word,
By Thy most Holy Spirit taught,
By holy prophets heard.
That Word in Thy recording Book
From age to age descends:
Her teaching here Thy Church begins,
And here her teaching ends.

2 Whate'er of truth the soul can need
To clear her darkling sight,
Whate'er to check the wandering feet,
And guide their course aright;
Whate'er of fear the bad to daunt,
Of hope the good to cheer:
All that may profit man, O Lord,
Thy bounty gives us here.

3 Joined with our household's little church,
And in our lonely hours,
And in the assembly of the saints,
That sacred Word be ours,
To read and hear, to mark and learn,
And inwardly digest;
And He Who gave the Word, may He
On those who learn it, rest!

4 Thence on our hearts may lively faith
Celestial comfort pour,
With patience, lightener of our ills,
And hope that looks before:
That we with Thy united Church,
May lift our souls above,
And with one mind and mouth proclaim
Thy glory, God of love!

Richard Mant. 1837.

316 *Erhalt uns, Herr, bei Deinem Wort.* L. M.

LORD, keep us steadfast in Thy Word:
Curb those who fain by craft or sword
Would wrest the kingdom from Thy Son,
And set at naught all He hath done.

2 Lord Jesus Christ, Thy power make known,
For Thou art Lord of lords alone:
Defend Thy Christendom, that we
May evermore sing praise to Thee.

3 O Comforter, of priceless worth,
Send peace and unity on earth,
Support us in our final strife,
And lead us out of death to life.

Martin Luther. 1541.
Tr. Catherine Winkworth. 1862.

317 *Walte, Walte, nah und fern.* 7s.

SPREAD, O spread, thou mighty Word,
Spread the kingdom of the Lord,
Wheresoe'r His breath has given
Life to beings meant for heaven.

2 Tell them how the Father's will
Made the world, and keeps it still;
How He sent His Son to save
All who help and comfort crave.

3 Tell them of the Spirit given
Now, to guide us up to heaven,
Strong and holy, just and true,
Working both to will and do.

4 Word of life, most pure and strong,
Lo, for Thee the nations long:
Spread, till from its dreary night
All the world awakes to light.

5 Lord of harvest, let there be
Joy and strength to work for Thee:
Let the nations far and near,
See Thy light, and learn Thy fear.

Jonathan Friedrich Bahnmaier. 1823
Tr. Catherine Winkworth. 1858.

BAPTISM.

318 *Liebster Jesu, wir sind hier.* 7 8.8.8

BLESSED Jesus, here we stand,
Met to do as Thou hast spoken;
And this child, at Thy command,
Now we bring to Thee, in token
That to Thee it here is given;
For of such shall be Thy heaven.

2 Yes, Thy warning voice is plain,
And we fain would keep it duly;
"He who is not born again,
Heart and life renewing truly,
Born of water and the Spirit,
Will My kingdom ne'er inherit."

3 Therefore hasten we to Thee;
Take the pledge we bring, O take it!
Let us here Thy glory see,
And in tender pity make it
Now Thy child, and leave it never,
Thine on earth and Thine for ever.

4 Make it, Lord, Thy member now;
Shepherd, take Thy lamb, and feed it;
Prince of peace, its peace be Thou;
Way of life, to heaven lead it;
Vine, this branch may nothing sever,
Be it graft in Thee for ever.

5 Now upon Thy heart it lies,
What our hearts so dearly treasure:
Heavenward lead our burdened sighs,
Pour Thy blessing without measure;
Write the name we now have given,
Write it in the Book of heaven.

Benjamin Schmolck. 1704.
Tr. Catherine Winkworth. 1858.

319 *O Vaterherz.* 8.6.8.8.

FATHER, Who hast created all
In wisest love we pray,
Look on this babe, who at Thy call
Is entering on life's way.
Bend o'er it now with blessing fraught,
And make Thou something out of naught.

2 O Son, Who diedst for us, behold,
We bring our child to Thee!
Great Shepherd, take it to Thy fold,
Thine own for aye to be:
Defend it through this earthly strife,
And lead it on the path of life.

3 Spirit, Who broodest o'er the wave,
Descend upon this child:
Give endless life, its spirit lave
With waters undefiled:
Grant it, while yet a babe, to be
A child of God, a home for Thee!

4 O God, what Thou command'st is done:
We speak, but Thine the might:
This child which scarce hath seen the sun,
O pour on it Thy light,
In faith and hope, in joy and love,
Thou Sun of all below, above!

Albert Knapp. 1850.
Tr. Catherine Winkworth. 1858. *a*

320 C. M

SEE Israel's gentle Shepherd stand,
With all engaging charms;
Hark, how He calls the tender lambs,
And folds them in His arms!

2 "Permit them to approach," He cries,
"Nor scorn their humble name:
It was to bless such souls as these,
The Lord of angels came."

3 We bring them, Lord, with grateful hearts,
And yield them up to Thee;
Joyful that we ourselves are Thine,
Thine let our offspring be!

Philip Doddridge. 1755. *a.*

321 7s.

PARDONED through redeeming grace,
In Thy blessed Son revealed,
Worshipping before Thy face,
Lord, to Thee ourselves we yield.

2 Thou the sacrifice receive,
Humbly offered through Thy Son;
Quicken us in Him to live;
Lord, in us Thy will be done.

3 By the hallowed outward sign,
By the cleansing grace within,
Seal and make us wholly Thine;
Wash, and keep us pure from sin.

4 Called to bear the Christian name,
May our vows and life accord,
And our every deed proclaim
"Holiness unto the Lord!"

Edward Osler. 1836.

CONFIRMATION.

322 8.7. D.

BLESSED Saviour, Who hast taught me
I should live to Thee alone;
All these years Thy hand hath brought me,
Since I first was made Thine own.
At the Font my vows were spoken
By my parents in the Lord;
That my vows shall be unbroken,
At the Altar I record.

2 I would trust in Thy protecting,
Wholly rest upon Thine arm;
Follow wholly Thy directing,
O my only Guard from harm!
Meet me now with Thy salvation,
In Thy Church's ordered way;
Let me feel Thy Confirmation
In Thy truth and fear to-day:

3 So that might and firmness gaining,
Hope in danger, joy in grief,
Now and evermore remaining
In the catholic belief,
Resting in my Saviour's merit,
Strengthened with the Spirit's strength,
With Thy Church I may inherit
All my Father's joy at length.

John Mason Neale. 1842.

323 *Ich bin getauft auf Deinen Namen.* 8.7.4.7

FATHER, Son, and Holy Spirit,
I'm baptized in Thy dear Name;
In the seed Thou dost inherit,
With the people Thou dost claim,
I am reckoned;
And for me the Saviour came.

2 Thou receivest me, O Father,
As a child and heir of Thine;
Jesus, Thou Who diedst, yea, rather
Ever livest, Thou art mine.
Thou, O Spirit,
Art my Guide, my light divine.

3 I have pledged, and would not falter,
Truth, obedience, love to Thee;
I have vows upon Thine altar,
Ever Thine alone to be;
And for ever
Sin and all its lusts to flee.

4 Gracious God, all Thou hast spoken
In this covenant shall take place;
But if I, alas! have broken
These my vows, hide not Thy face;
And from falling
O restore me by Thy grace!

5 Lord, to Thee I now surrender
All I have, and all I am;
Make my heart more true and tender,
Glorify in me Thy Name.
Let obedience
To Thy will be all my aim.

6 Help me in this high endeavor,
Father, Son, and Holy Ghost!
Bind my heart to Thee for ever,
Till I join the heavenly host.
Living, dying,
Let me make in Thee my boast.

Johann Jacob Rambach. 1734.
Tr. Charles William Schaeffer. 1860.

324 L. M.

O HAPPY day, that stays my choice
On Thee, my Saviour and my God!

Well may this glowing heart rejoice,
And tell its raptures all abroad.

2 O happy bond, that seals my vows
To Him Who merits all my love!
Let cheerful anthems fill His house,
While to that sacred shrine I move.

3 'Tis done, the great transaction's done
I am my Lord's, and He is mine:
He drew me, and I followed on,
Glad to obey the voice divine.

4 Now rest, my long-divided heart,
Fixed on this blissful centre, rest;
With ashes who would grudge to part,
When called on angels' bread to feast?

5 High heaven, that heard the solemn vow,
That vow renewed shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear.

Philip Doddridge. 1755.

325 C. M

MY God, accept my heart this day,
And make it always Thine,
That I from Thee no more may stray,
No more from Thee decline.

2 Before the Cross of Him Who died,
Behold, I prostrate fall;
Let every sin be crucified,
Let Christ be all in all!

3 Anoint me with Thy heavenly grace,
Adopt me for Thine own;
That I may see Thy glorious face,
And worship at Thy throne!

4 May the dear Blood, once shed for me,
My blest Atonement prove,
That I from first to last may be
The purchase of Thy Love!

5 Let every thought, and work, and word,
To Thee be ever given:
Then life shall be Thy service, Lord,
And death the gate of heaven!

Matthew Bridges. 1848

326 7s.

THINE for ever! God of love,
Hear us from Thy throne above;
Thine for ever may we be,
Here and in eternity.

2 Thine for ever! Lord of Life,
Shield us through our earthly strife;
Thou, the Life, the Truth, the Way,
Guide us to the realms of day.

3 Thine for ever! O how blest
They who find in Thee their rest!
Saviour, Guardian, heavenly Friend,
O defend us to the end.

4 Thine for ever! Saviour, keep,
These Thy frail and trembling sheep;
Safe alone beneath Thy care,
Let us all Thy goodness share.

5 Thine for ever! Thou our Guide,
All our wants by Thee supplied,
All our sins by Thee forgiven,
Lead us, Lord, from earth to heaven.

Mary Fowler Maude. 1847.

327 H. M.

BAPTIZED into Thy Name,
Mysterious One in Three,
Our souls and bodies claim,
A sacrifice to Thee;
And let us live our faith to prove,
The faith which works by humble love.

2 O that our light may shine,
And all our lives express
The character divine,
The real holiness;
And then receive us to adore
The Triune God for evermore.

Charles Wesley. 1767.

THE LORD'S SUPPER.

328 C. M.

ACCORDING to Thy gracious Word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

2 Thy Body, broken for my sake,
My bread from heaven shall be;
Thy testamental Cup I take,
And thus remember Thee.

3 Gethsemane can I forget,
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee?

4 When to the Cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my sacrifice!
I must remember Thee.

5 Remember Thee, and all Thy pains,
And all Thy Love to me;
Yes, while a breath, a pulse, remains,
Will I remember Thee.

6 And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.

James Montgomery. 1825.

329 S. M.

JESUS invites His saints
To meet around His board:
Here those He died to save may hold
Communion with their Lord.

2 Our heavenly Father calls
Christ and His members one:
We are the children of His love,
And He the first-born Son.

3 We are but several parts
Of the same broken bread;
One body with its several limbs,
But Jesus is the Head.

4 Let all our powers be joined,
His glorious Name to raise:
Pleasure and love fill every mind,
And every voice be praise!

Isaac Watts. 1709. *a.*

330 L. M.

MY God, and is Thy table spread?
And does Thy cup with love o'erflow?
Thither be all Thy children led,
And let them all its sweetness know.

2 Hail, sacred Feast, which Jesus makes,
Rich Banquet of His Flesh and Blood!

Thrice happy he who here partakes
That sacred stream, that heavenly food!

3 Why are its blessings all in vain
Before unwilling hearts displayed?
Was not for us the Victim slain?
Are we forbid the children's Bread?

4 O let Thy table honored be,
And furnished well with joyful guests;
And may each soul salvation see,
That here its sacred pledges tastes.

5 Let crowds approach, with hearts prepared;
With warm desire let all attend;
Nor, when we leave our Father's board,
The pleasure or the profit end.

Philip Doddridge. 1755. a.

331 C. M

O GOD unseen, yet ever near,
Thy presence may we feel;
And thus, inspired with holy fear,
Before Thine altar kneel.

2 Here may Thy faithful people know
The blessings of Thy Love;
The streams that through the desert flow,
The manna from above.

3 We come, obedient to Thy Word,
To feast on heavenly food;
Our meat the Body of the Lord,
Our drink, His precious Blood.

4 Thus may we all Thy words obey;
For we, O God, are Thine;
And go rejoicing on our way,
Renewed with strength divine.

Edward Osler. 1828.

332 8.6.8.8.

LORD, when before Thy throne we meet,
Thy goodness to adore,
From heaven, the eternal mercy-seat,
On us Thy blessing pour,
And make our inmost souls to be
A habitation meet for Thee.

2 Thy Body for our ransom given,
Thy Blood in mercy shed,—
With this immortal food from heaven,
Lord, let our souls be fed:
And as we round Thine altar kneel,
Help us Thy quickening grace to feel.

3 Be Thou, O Holy Spirit, nigh;
Accept the humble prayer,
The contrite soul's repentant sigh,
The sinner's heartfelt tear;
And let our adoration rise
As fragrant incense to the skies.

Tresilian George Nicholas. 1838.

333 7.6.7.7.7.6.

JESUS, Master of the Feast,
The Feast itself Thou art!
Now receive Thy every guest!
And comfort every heart!
Give us living Bread to eat,
Manna that from heaven comes down;
See us waiting at Thy feet,
And make Thy favor known

2 In this earthly wilderness
Thou hast a table spread,
Richly filled with every grace
Our fainting souls can need:

Still sustain us by Thy Love,
Still Thy servants' strength repair,
Till we reach Thy courts above,
And feast for ever there.

Charles Wesley. 1745. *a.*

334 8.8.7.7.

JESUS, at Thine invitation
Draw we nigh with supplication;
Thou Who hast Thy table spread,
With Thyself may we be fed.

2 Be Thy Cross our meditation;
Be Thy Name our consolation;
While Thy Death we call to mind,
May we here its blessings find.

3 Here in all revive contrition;
Here renew to all remission;
Here increase our love of Thee,
Let us Thy salvation see.

4 Visit us, O Bread of heaven;
Life from Thee to us be given,
Life divine that never ends,
That from Thee alone descends.

Arthur Tozer Russell. 1851. *a.*

335 *O Esca viatorum.* 7.6. D

O BREAD to pilgrims given,
Richer than angels eat,
O Manna sent from heaven,
For heaven-born natures meet!
Give us, for Thee long pining,
To eat till richly filled;
Till, earth's delights resigning,
Our every wish is stilled!

2 O Fountain, life bestowing,
From out the Saviour's heart.
A Fountain purely flowing,
A Fount of Love Thou art!
O let us, freely tasting,
Our burning thirst assuage!
Thy sweetness never wasting,
Avails from age to age.

3 Jesus, this feast receiving,
We Thee unseen adore;
Thy faithful Word believing,
We take, and doubt no more;
Give us, Thou true and loving,
On earth to live in Thee;
Then, death the veil removing,
Thy glorious face to see!

Author unknown. 1661.
Tr. Ray Palmer. 1858. *a.*

336 *Jesus dulcedo cordium.* L. M.

JESUS, Thou Joy of loving hearts!
Thou Fount of life! Thou Light of men!
From the best bliss that earth imparts
We turn unfilled to Thee again.

2 Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, All in all.

3 We taste Thee, O Thou Living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

4 Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, that Thy gracious smile we see,
Blest, that our faith can hold Thee fast.

5 O Jesus, ever with us stay!
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

Bernard of Clairvaux, d. 1153.
Tr. Ray Palmer. 1858. *a.*

337 *Ecce Panis Angelorum.* 7s.

LO, upon the altar lies
Bread of heaven from the skies;
Food to mortal wanderers given,
To the sons and heirs of heaven.

2 Jesus, Shepherd of the sheep!
Thou Thy flock in safety keep.
Living Bread! Thy life supply,
Strengthen us, or else we die.

3 Thou, who feedest us below!
Source of all we have or know!
Grant that with Thy saints above
We may reach Thy feast of love!

Thomas Aquinas. d. 1274.
From Edward Caswell. Tr. 1848

338 *Adoro Te devote.* L. M.

WITH all the powers my poor heart hath
Of humble love and loyal faith,
I come, dear Lord, to worship Thee,
Whom so much Love bowed low for me.

2 O dear memorial of that Death
Which still survives, and gives us breath!
Live ever, Bread of Life, and be
My food, my joy, my all to me!

3 Come, glorious Lord! my hopes increase,
And mix my portion with Thy peace!
Come, and for ever dwell in me,
That I may only live to Thee.

4 Come, hidden Life, and that long day
For which I languish, come away!
When this faint soul Thy face shall see,
And drink the unsealed Source of Thee:

5 When glory's sun faith's shade shall chase,
And for Thy veil, give me Thy face;
Then shall my praise eternal be
To the eternal Trinity!

Thomas Aquinas. d. 1274.
Tr. Richard Crashaw. 1646.
John Austin. 1688. *a.*

339

7.6. Trochaic.

LAMB of God, Who once was slain,
We, whose sins did pierce Thee,
Now commemorate Thy pain,
And implore Thy mercy.

2 Thine's an everlasting Love:
We have sorely tried Thee.
Whom have we in heaven above,
Whom on earth beside Thee?

3 What can helpless sinners do,
When temptations seize us?
Naught have we to look unto
But the Blood of Jesus.

4 Pardon all our baseness, Lord;
All our weakness pity:
Guide us safely by Thy Word
To the heavenly city.

5 O sustain us on the road
Through this desert dreary.
Feed us with Thy Flesh and Blood,
When we're faint and weary.

6 Bid us call to mind Thy Cross
Our hard hearts to soften.

Often, Saviour, feast us thus;
For we need it often.

Joseph Hart. 1762

340 7s.

BREAD of heaven, on Thee we feed,
For Thy flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread.

2 Vine of heaven, Thy Blood supplies
This blest cup of sacrifice;
Lord, Thy wounds our healing give;
To Thy Cross we look and live.

3 Day by day with strength supplied,
Through the life of Him who died,
Lord of life, O let us be
Rooted, grafted, built on Thee.

Joseph Conder. 1824. *a.*

After Communion.

341 *Wie wohl hast Du gelabet.* 7.6. D.

O LIVING Bread from heaven,
How hast Thou fed Thy guest!
The gifts Thou now hast given
Have filled my heart with rest.
O wondrous Food of blessing!
O Cup that heals our woes!
My heart, this gift possessing,
In thankful song o'erflows.

2 My Lord, Thou here hast led me
Within Thy holiest place,
And there Thyself hast fed me
With treasures of Thy grace;
And Thou hast freely given
What earth could never buy,
The Bread of Life from heaven,
That now I shall not die!

3 Thou givest all I wanted,
The Food can death destroy;
And Thou hast freely granted
The Cup of endless joy.
Ah, Lord, I do not merit
The favor Thou hast shown,
And all my soul and spirit
Bow down before Thy throne!

4 Lord, grant me that, thus strengthened
With heavenly Food, while here
My course on earth is lengthened,
I serve with holy fear:
And when Thou callest my spirit
To leave this world below,
I enter, through Thy merit,
Where joys unmingled flow.

Johann Rist. 1651.
Tr. Catherine Winkworth. 1858.

342 7.6. Trochaic.

LORD, accept our feeble praise
For the banquet given;
Though unworthy, we would raise
Hearts and hands to heaven.

2 Of the streams of grace divine
We have now been tasting:
On the mystic bread and wine
With rich comfort feasting.

3 Meat indeed Thy Flesh we find,
Drink Thy Blood so precious;
Jesus, Saviour, Thou art kind,
Merciful and gracious!

4 On our guilty souls Thy rod
Falls with gentle chidings;
And Thou healest with Thy Blood
All our great backslidings.

5 May we to Thy bleeding Cross
Soul and body fasten;
All for Jesus count but loss,
To His coming hasten.

6 None from trials are below
Totally exempted;
All-sufficient grace bestow,
Succor, Lord, the tempted.

7 To Thy Name, for evermore,
Be all glory given;
None on earth will we adore,
None but Thee in heaven.

Whitefield's Col. 1766 f

343 H. M.

AUTHOR of life divine,
Who hast a table spread,
Furnished with living Wine,
And everlasting Bread,
Preserve the life Thyself hast given,
And feed and train us up for heaven.

2 Our needy souls sustain
With fresh supplies of love,
Till all Thy life we gain,
And all Thy fullness prove;
And, strengthened by Thy perfect grace,
Behold, without a veil, Thy face.

Charles Wesley. 1745. *a.*

ORDER OF SALVATION—CALLING.

344 C. M.

THE King of heaven His table spreads,
And dainties crown the board.
Not all the boasted joys of earth
Could such delight afford.

2 Pardon and peace to dying men,
And endless life are given;
And the rich Blood that Jesus shed
To raise the soul to heaven.

3 Ye hungry poor, who long have strayed
In sin's dark mazes, come;
Come from the hedges and highways,
And Grace will find you room.

4 Thousands of souls, in glory now,
Were fed and feasted here;
And thousands more, still on the way,
Around the board appear.

5 Yet are His house and heart so large,
That thousands more may come;
Nor could the wide assembling world
O'erfill the spacious room.

6 All things are ready: enter in,
Nor weak excuses frame.
Come, take your places at the feast,
And bless the Founder's Name.

Philip Doddridge. 1755. a.

345 C. M.

THE Saviour calls; let every ear
Attend the heavenly sound.
Ye doubting souls, dismiss your fear;
Hope smiles reviving round.

2 For every thirsty, longing heart,
Here streams of bounty flow,
And life and health, and bliss impart,
To banish mortal woe.

3 Here springs of sacred pleasure rise,
To ease your every pain;
Immortal fountain! full supplies!
Nor shall you thirst in vain.

4 Ye sinners, come, 'tis mercy's voice;
The gracious call obey:
Mercy invites to heavenly joys,
And can you yet delay?

5 Dear Saviour, draw reluctant hearts;
To Thee let sinners fly,
And take the bliss Thy love imparts,
And drink and never die.

Anne Steele. 1760.

346 REVELATION 22 : 17. S. M.

THE Spirit in our hearts
Is whispering, "Sinner, come:"
The Bride, the Church of Christ, proclaims
To all His children, "Come!"

2 Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness
To Christ, the Fountain, come!

3 Yes, whosoever will,
O let him freely come,
And freely drink the stream of life:
'Tis Jesus bids him come.

4 Lo, Jesus, Who invites,
Declares, "I quickly come;"
Lord, even so! I wait Thine hour;
Jesus, my Saviour, come!

Henry Ustic Onderdonk. 1826.

347 7s.

COME, said Jesus' sacred voice,
Come and make My paths your choice:
I will guide you to your home;
Weary pilgrim, hither come!

2 Sinner come, for here is found
Balm that flows for every wound,
Peace that ever shall endure;
Rest eternal, sacred, sure.

Anna Letitia Barbauld. 1792.

348

7s.

COME, ye weary sinners, come,
All who feel your heavy load;
Jesus calls His wanderers home;
Hasten to your pardoning God.

2 Come, ye guilty souls oppressed,
Answer to the Saviour's call:
"Come, and I will give you rest;
Come, and I will save you all."

3 Jesus, full of truth and love,
We Thy kindest word obey:
Faithful let Thy mercies prove,
Take our load of guilt away.

4 Fain we would on Thee rely,
Cast on Thee our sin and care:
To Thine arms of mercy fly,
Find our lasting quiet there.

5 Lo, we come to Thee for ease:
True and gracious as Thou art,
Now our weary souls release,
Write forgiveness on our heart.

Charles Wesley. 1746. *a*

349

8.7.7.7

COME to Calvary's holy mountain,
Sinners, ruined by the Fall;
Here a pure and healing fountain
Flows to you, to me, to all;
In a full perpetual tide,
Opened when our Saviour died.

2 Come in poverty and meanness,
Come defiled, without, within;
From infection and uncleanness,
From the leprosy of sin,
Wash your robes and make them white;
Ye shall walk with God in light.

3 Come in sorrow and contrition,
Wounded, impotent, and blind;
Here the guilty free remission,
Here the troubled peace, may find:
Health this fountain will restore;
He that drinks shall thirst no more.

4 He that drinks shall live for ever;
'Tis a soul-renewing flood:
God is faithful; God will never
Break His covenant in Blood,
Signed when our Redeemer died,
Sealed when He was glorified.

James Montgomery. 1819.

350 *Gott rufet noch.* L. M.

GOD calling yet!—shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumbers lie?

2 God calling yet!—shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still: can I delay?

3 God calling yet!—and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His Spirit grieve?

4 God calling yet!—and shall I give
No heed, but still in bondage live?
I wait, but He does not forsake;
He calls me still:—my heart, awake!

5 Ah, yield Him all: in Him confide:
Where but with Him doth peace abide?
Break loose, let earthly bonds be riven,
And let the spirit rise to heaven!

6 God calling yet!—I cannot stay;
My heart I yield without delay:
Vain world farewell! from thee I part;
The voice of God hath reached my heart!

Gerhard Tersteegen. ab. 1730.
From Jane Borthwick, Tr. 1858.

REPENTANCE.

351 7s.

GOD of mercy! God of grace!
Hear our sad repentant songs.
O restore Thy suppliant race,
Thou to Whom our praise belongs!

2 Deep regret for follies past,
Talents wasted, time misspent;
Hearts debased by worldly cares,
Thankless for the blessings lent:

3 Foolish fears and fond desires,
Vain regrets for things as vain:
Lips too seldom taught to praise,
Oft to murmur and complain;

4 These, and every secret fault,
Filled with grief and shame, we own.
Humbled at thy feet we lie,
Seeking pardon from Thy throne.

John Taylor. 1795.

352 C. M.

O THOU Whose tender mercy hears
Contrition's humble sigh;
Whose hand, indulgent, wipes the tears
From sorrow's weeping eye!

2 See, low before Thy throne of grace,
A wretched wanderer mourn;
Hast Thou not bid me seek Thy face?
Hast Thou not said, Return?

3 And shall my guilty fears prevail,
To drive me from Thy feet?
O let not this dear refuge fail,
This only safe retreat.

4 Absent from Thee, my Guide, my Light,
Without one cheering ray,
Through dangers, fears, and gloomy night,
How desolate my way!

5 O shine on this benighted heart,
With beams of mercy shine;
And let Thy healing voice impart
A taste of joys divine.

6 Thy presence only can bestow
Delights which never cloy;
Be this my solace here below,
And my eternal joy!

Anne Steele. 1760.

353 *Herr, Ich habe missgehandelt.* 8.7.8.8.

LORD, to Thee I make confession,
I have sinned and gone astray,
I have multiplied transgression,
Chosen for myself my way.
Forced at last to see my errors,
Lord, I tremble at Thy terrors.

2 Yet, though conscience' voice appall me,
Father, I will seek Thy face;
Though Thy child I dare not call me,
Yet receive me to Thy grace;
Do not for my sins forsake me,
Let not yet Thy wrath o'ertake me.

3 For Thy Son hath suffered for me,
And the Blood He shed for sin,
That can heal me and restore me,
Quench this burning fire within;
'Tis alone His Cross can vanquish
These dark fears, and soothe this anguish.

4 Then on Him I cast my burden,
Sink it in the depths below!
Let me feel Thy gracious pardon,
Wash me, make me white as snow.
Let Thy Spirit leave me never,
Make me only Thine for ever!

Johann Franck. 1649.
Tr. Catherine Winkworth. 1862.

354 PSALM 130. 8.7.8.8.7

Aus tiefer Noth schrei ich zu Dir.

OUT of the depths I cry to Thee,
Lord, hear me, I implore Thee!
Bend down Thy gracious ear to me,
Let my prayer come before Thee!
If Thou remember each misdeed,
If each should have its rightful meed,
Who may abide Thy presence?

2 Our pardon is Thy gift; Thy Love
And grace alone avail us.
Our works could ne'er our guilt remove,
The strictest life must fail us.

That none may boast himself of aught,
But own in fear Thy grace hath wrought
What in him seemeth righteous.

3 And thus my hope is in the Lord,
And not in mine own merit:
I rest upon His faithful word
To them of contrite spirit.
That He is merciful and just,—
Here is my comfort and my trust,
His help I wait with patience.

4 And though it tarry till the night,
And round till morning waken,
My heart shall ne'er mistrust Thy might,
Nor count itself forsaken.
Do thus, O ye of Israel's seed,
Ye of the Spirit born indeed,
Wait for your God's appearing.

5 Though great our sins and sore our woes,
His grace much more aboundeth;
His helping love no limit knows,
Our utmost need it soundeth.
Our kind and faithful Shepherd, He,
Who shall at last set Israel free
From all their sin and sorrow.

Martin Luther. 1524.
Tr. Catherine Winkworth. 1862

355 PSALM 51. L. M.

SHOW pity, Lord; O Lord! forgive;
Let a repenting rebel live.
Are not Thy mercies large and free?
May not a sinner trust in Thee?

2 Great God, Thy Nature hath no bound,
So let Thy pardoning Love be found.
O wash my soul from every sin,
And make my guilty conscience clean!

3 My lips with shame my sins confess
Against Thy law, against Thy grace:
Lord, should Thy judgment grow severe,
I am condemned, but Thou art clear.

4 Yet save a trembling sinner, Lord,
Whose hope, still hovering round Thy Word,
Would light on some sweet promise there,
Some sure support against despair.

Isaac Watts. 1719. *a*

356 PSALM 51. L. M.

O THOU that hear'st when sinners cry,
Though all my crimes before Thee lie,
Behold them not with angry look,
But blot their memory from Thy book.

2 Create my nature pure within,
And form my soul averse to sin;
Let Thy good Spirit ne'er depart,
Nor hide Thy presence from my heart.

3 I cannot live without Thy light,
Cast out and banished from Thy sight;
Thy holy joys, my God, restore,
And guard me that I fall no more.

4 Though I have grieved Thy Spirit, Lord,
His help and comfort still afford;
And let me now come near Thy throne,
To plead the merits of Thy Son.

5 A broken heart, my God, my King,
Is all the sacrifice I bring;
Look down, O Lord, with pitying eye,
And save the soul condemned to die.

6 O may Thy Love inspire my tongue
Salvation shall be all my song;

And all my powers shall join to bless
The Lord, my Strength and Righteousness.

Isaac Watts. 1719. *a.*

357 C. M.

O LORD, turn not Thy face from me,
Who lie in woeful state,
Lamenting all my sinful life
Before Thy mercy-gate:

2 A gate which opens wide to those
That do lament their sin:
Shut not that gate against me, Lord;
But let me enter in.

3 And call me not to strict account
How I have sojourned here;
For then my guilty conscience knows
How vile I shall appear.

4 So come I to Thy mercy-gate,
Where mercy doth abound,
Imploring pardon for my sin,
To heal my deadly wound.

5 O Lord, I need not to repeat
The comfort I would have:
Thou know'st, O Lord, before I ask,
The blessing that I crave.

6 Mercy, good Lord, mercy I ask,
This is the total sum;
For mercy, Lord, is all my suit;
Lord, let Thy mercy come!

John Marckant. 1560.

358 S. M.

AND wilt Thou pardon, Lord,
A sinner such as I?
Although Thy book his crimes record,
Of such a crimson dye?

2 So deep are they engraved,
So terrible their fear;—
The righteous scarcely shall be saved,
And where shall I appear?

3 O Thou Physician blest,
Make clean my guilty soul!
And me, by many a sin opprest,
Restore, and keep me whole!

4 I know not how to praise
Thy mercy and Thy love;
But deign Thy servant to upraise,
And I shall learn above.

From Joseph of the Studium. ab. 860
Tr. John Mason Neale. 1862.

359 Βυθὸς ἁμαρτημάτων. L. M. 6 lines.

THE abyss of many a former sin
Encloses me, and bars me in:
Like billows my transgressions roll;—
Be Thou the Pilot of my soul!
And to salvation's harbor bring,
Thou Saviour and Thou glorious King!

2 My Father's heritage abused,
Wasted by lust, by sin misused;
To shame and want and misery brought,
The slave to many a fruitless thought:—
I cry to Thee, Who lovest men,
O pity and receive again!

3 In hunger now, no more possest
Of that my portion bright and blest,
The exile and the alien see,
Who yet would fain return to Thee!
And save me, Lord, who seek to raise
To Thy dear Love the hymn of praise!

4 With that saved thief my prayer I make,
Remember for Thy mercy's sake!
With that poor publican I cry,
Be merciful, O God most high!
With that lost prodigal I fain
Back to my home would turn again!

5 Mourn, mourn, my soul, with earnest care,
And raise to Christ the contrite prayer:—
O Thou Who freely wast made poor,
My sorrows and my sins to cure,
Me, poor of all good works, embrace,
Enriching with Thy boundless grace!

Joseph of the Studium. ab. 860.
Tr. John Mason Neale. 1862.

360 L. M. 6 lines

WEARY of wandering from my God,
And now made willing to return,
I hear, and bow me to the rod;
For Thee, not without hope, I mourn;
I have an Advocate above,
A Friend before the throne of Love.

2 O Jesus, full of truth and grace,
More full of grace than I of sin;
Yet once again I seek Thy face,
Open Thine arms and take me in!
And freely my backslidings heal,
And love the faithless sinner still.

3 Thou know'st the way to bring me back,
My fallen spirit to restore;
O, for Thy truth and mercy's sake,
Forgive, and bid me sin no more:
The ruins of my soul repair,
And make my heart a house of prayer.

Charles Wesley. 1749

361 S. M. D

O THOU Who wouldst not have
One wretched sinner die,
Who diedst Thyself, my soul to save
From endless misery!
Teach me my course to run,
While yet I sojourn here,
That when Thou comest on Thy throne
I may with joy appear.

2 Thou art Thyself the Way,
Thyself in me reveal;
So shall I pass my life's short day
Obedient to Thy will;
So shall I love my God,
Because He first loved me,
And praise Thee in Thy bright abode,
Through all eternity.

Charles Wesley. 1763. *a.*

FAITH AND JUSTIFICATION.

362 S. M. D.

JESUS, my Lord, attend
Thy fallen creature's cry:
And show Thyself the sinner's Friend,
And set me up on high:
From hell's oppressive power,
From earth and sin release;
And to Thy Father's grace restore,
And to Thy perfect peace.

2 Thy Blood and Righteousness
I make my only plea;
My present and eternal peace
Are both derived from Thee.

Rivers of life divine
From Thee, their fountain, flow;
And all who know that love of Thine
The joy of angels know.

3 O then, impute, impart
To me Thy righteousness,
And let me taste how good Thou art,
How full of truth and grace:
That Thou canst here forgive
Grant me to testify,
And justified by faith to live,
And in that faith to die.

Charles Wesley. 1747

363 C. M

IF Thou impart Thyself to me,
No other good I need;
If Thou, the Son, shall make me free,
I shall be free indeed.

2 I know in Thee all fullness dwells,
And all for wretched man:
Fill every want my spirit feels,
And break off every chain!

3 From sin, the guilt, the power, the pain,
Thou wilt redeem my soul;
Lord, I believe, and not in vain;
My faith shall make me whole.

4 I too with Thee shall walk in white,
With all Thy saints shall prove
What is the length, and breadth, and height,
And depth of perfect love.

Charles Wesley. 1740.

364 C. M.

APPROACH, my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.

2 Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.

3 Bowed down beneath a load of sin,
By Satan sorely pressed,
By wars without and fears within,
I come to Thee for rest.

4 Be Thou my Shield and Hiding-place,
That, sheltered near Thy side,
I may my fierce accuser face,
And tell him, Thou hast died.

5 O wondrous Love, to bleed and die,
To bear the Cross and shame,
That guilty sinners such as I
Might plead Thy gracious Name!

John Newton. 1779

365 S. M.

LIKE Noah's weary dove,
That soared the earth around,
But not a resting-place above
The cheerless waters found:

2 O cease, my wandering soul,
On restless wings to roam;
All the wide world, to either pole,
Has not for thee a home.

3 Behold the ark of God,
Behold the open door;
Hasten to gain that dear abode,
And rove, my soul, no more.

4 There safe thou shalt abide,
There sweet shall be thy rest,
And every longing satisfied,
With full salvation blest.

William Augustus Muhlenberg. 1826.

366 L. M.

JUST as I am, without one plea
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come!

2 Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose Blood can cleanse each spot,
O Lamb of God, I come, I come!

3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come!

4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come, I come!

5 Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe;
O Lamb of God, I come, I come!

6 Just as I am; Thy Love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

Charlotte Elliott. 1836.

367 7s. 6 lines.

ROCK of Ages, cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From Thy riven side which flowed,
Be of sin the perfect cure,
Save me, Lord, and make me pure.

2 Not the labors of my hands
Can fulfill Thy Law's demands:
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and Thou alone!

3 Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die!

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee!

Augustus M. Toplady. 1776. *a*

368 7.6. D

I LAY my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White, in his Blood most precious,
Till not a spot remains.

2 I lay my wants on Jesus;
All fullness dwells in Him,
He heals all my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

3 I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.
I long to be with Jesus,
Amid the heavenly throng,
To sing with saints His praises,
To learn the angels' song.

Horatius Bonar. 1845. *a.*

369 1 JOHN 2: 1, 2. C. M.

FATHER, though I have sinned, with Thee
An Advocate I have:
Jesus the Just shall plead for me,
The sinner Christ shall save.

2 Pardon and peace in Him I find;
But not for me alone
The Lamb was slain: for all mankind
His Blood did once atone.

3 My soul is on Thy promise cast,
And lo! I claim my part:
The universal pardon's past;
O seal it on my heart!

4 Thou canst not now Thy grace deny;
Thou canst not but forgive:
Lord, if Thy justice asks me why—
In Jesus I believe.

Charles Wesley. 1740. *a.*

370 C. M.

JESUS, Thou art my Righteousness,
For all my sins were Thine:
Thy Death hath bought of God my peace,
Thy Life hath made Him mine.

2 For ever here my rest shall be,
Close to Thy bleeding side;
This all my hope and all my plea
For me the Saviour died.

3 My dying Saviour and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy Blood,
And cleanse, and keep me clean.

4 The Atonement of Thy Blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love.

Charles Wesley. 1740. a

371 *Ach mein verwundter Fürst.* L. M

I THIRST, Thou wounded Lamb of God,
To wash me in Thy cleansing Blood;
To dwell within Thy wounds; then pain
Is sweet, and life or death is gain.

2 Take my poor heart, and let it be
For ever closed to all but Thee!
Seal Thou my breast, and let me wear
That pledge of love for ever there.

3 How blest are they who still abide
Close sheltered in Thy bleeding side!
Who life and strength from Thee derive,
And by Thee move, and in Thee live!

4 What are our works but sin and death,
Till Thou Thy quickening Spirit breathe?
Thou giv'st the power Thy grace to move;
O wondrous grace! O boundless Love!

5 How can it be, Thou heavenly King,
That Thou shouldst us to glory bring;
Make slaves the partners of Thy throne,
Decked with a never-fading crown?

6 Ah Lord, enlarge our scanty thought,
To know the wonders Thou hast wrought;
Unloose our stammering tongues, to tell
Thy Love immense, unsearchable!

N. L. v. Zinzendorf, and John and Anna Nitschmann. 1737.
Tr. John Wesley. 1740.

372 *Christi Blut und Gerechtigkeit.* L. M.

JESUS, Thy Blood and Righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

2 Bold shall I stand in Thy great Day,
For who aught to my charge shall lay?
Fully through these absolved I am
From sin and fear, from guilt and shame.

3 This spotless robe the same appears,
When ruined nature sinks in years:
No age can change its constant hue;
Thy Blood preserves it ever new.

4 O let the dead now hear Thy voice;
Now bid Thy banished ones rejoice!
Their beauty this, their glorious dress,
Jesus, Thy Blood and Righteousness!

5 When from the dust of death I rise,
To claim my mansion in the skies,
Even then this shall be all my plea,
"Jesus hath lived and died for me."

Nickolaus Ludwig, Count Zinzendorf. 1739.
Tr. John Wesley. 1740. *a.*

373 *Ich habe nun den Grund gefunden.* L. M. 6 lines.

NOW I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

2 Father, Thine everlasting grace
Our scanty thought surpasses far:
Thy heart still melts with tenderness,
Thine arms of love still open are,
Returning sinners to receive,
That mercy they may taste, and live.

3 O Love, thou bottomless abyss!
My sins are swallowed up in Thee:
Covered is my unrighteousness,
No spot of guilt remains on me:
While Jesus' Blood, through earth and skies,
Mercy, free, boundless mercy, cries!

Johann Andreas Rothe. 1728.
Tr. John Wesley. 1740.

374 *Continued.* L. M. 6 lines.

JESUS, I know, hath died for me:
Here is my hope, my joy, my rest;
Hither, when hell assails, I flee,
I look into my Saviour's breast:
Away, sad doubt and anxious fear!
Mercy is all that's written there.

2 Though waves and storms go o'er my head,
Tho' strength, and health, and friends be gone;
Though joys be withered all and dead,
Though every comfort be withdrawn;
On this my steadfast soul relies,
Father, Thy mercy never dies.

3 Fixed on this ground will I remain,
Though my heart fail and strength decay
This anchor shall my soul sustain,
When earth's foundations melt away.
Mercy's full power I then shall prove,
Loved with an everlasting Love.

Johann Andreas Rothe. 1728
Tr. John Wesley. 1740. *a.*

PEACE AND JOY.

375 PSALM 1. S. M.

THE man is ever blest,
Who shuns the sinners' ways;
Among their counsels never stands,
Nor takes the scorner's place:

2 But makes the law of God
His study and delight,
Amid the labors of the day,
And watches of the night.

3 He like a tree shall thrive,
With waters near the root;
Fresh as the leaf, his name shall live;
His works are heavenly fruit.

4 Not so the ungodly race,
They no such blessings find;
Their hopes shall flee like empty chaff
Before the driving wind.

5 How will they bear to stand
Before that judgment-seat,
Where all the saints at Christ's right hand
In full assembly meet?

6 He knows and He approves
The way the righteous go:
But sinners and their works shall meet
A dreadful overthrow.

Isaac Watts. 1719.

376 S. M. D

COME, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
While ye surround His throne.

Let those refuse to sing
Who never knew our God;
But servants of the heavenly King
May speak their joys abroad.

2 The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas:
This awful God is ours,
Our Father and our Love:
He will send down His heavenly powers
To carry us above.

3 There we shall see His face,
And never, never sin;
There, from the rivers of His grace,
Drink endless pleasures in.
The men of grace have found
Glory begun below:
Celestial fruit on earthly ground
From faith and hope may grow.

4 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.
Then let our songs abound,
And every tear be dry;
We're marching through Emmanuel's ground
To fairer worlds on high.

Isaac Watts. 1707

377 PROVERBS 3: 13, 17. C. M.

HOW happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early only choice!

2 For she has treasures greater far
Than east or west unfold;
And her rewards more precious are
Than all their stores of gold.

3 She guides the young with innocence
In pleasure's path to tread;
A crown of glory she bestows
Upon the hoary head.

4 According as her labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace.

Michael Bruce. ab. 1707

378 S. M.

WHAT cheering words are these!
Their sweetness who can tell?
In time and to eternal days,
"'Tis with the righteous well."

2 In every state secure,
Kept by Jehovah's eye,
'Tis well with them while life endure,
And well when called to die.

3 'Tis well when joys arise;
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

4 'Tis well when on the mount
They feast on dying Love:
And 'tis as well in God's account,
When they the furnace prove.

5 'Tis well when Jesus calls,
"From earth and sin arise,
Join with the hosts of ransomed souls,
Made to salvation wise."

John Kent. 1803. a.

379 7s.

CHILDREN of the heavenly King,
As ye journey sweetly sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways.

2 We are traveling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

3 O ye banished seed, be glad!
Christ our Advocate is made;
Us to save, our flesh assumes;
Brother to our souls becomes.

4 Sing, ye little flock and blest:
You on Jesus' throne shall rest:
There your seat is now prepared,
There your kingdom and reward.

5 Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on.

6 Lord, obediently we go,
Gladly leaving all below;
Only Thou our Leader be,
And we still will follow Thee.

John Cennick. 1742. *a.*

380 C. M.

WHEN I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

2 Should earth against my soul engage,
And hellish darts be hurled;
Then I can smile at Satan's rage,
And face a frowning world.

3 Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heaven, my all!

4 There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

Isaac Watts. 1707

381

6.6.8.4. D.

THE God of Abram praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of Love!
Jehovah, great I AM,
By earth and heaven confest;
I bow and bless the sacred Name,
For ever blest.

2 The God of Abram praise,
At Whose supreme command
From earth I rise, and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame, and power,
And Him my only Portion make,
My Shield and Tower.

3 The God of Abram praise,
Whose all-sufficient grace
Shall guide me, all my happy days,
In all His ways:
He calls a worm His friend;
He calls Himself my God;
And He shall save me to the end
Through Jesus' Blood.

4 He by Himself hath sworn;
I on His oath depend;
I shall, on eagles' wings upborne,
To heaven ascend:
I shall behold His face,
I shall His power adore,
And sing the wonders of His grace
For evermore.

Thomas Olivers. 1771

CHRISTIAN LIFE—CONSECRATION.

382 PSALM 119. C. M.

THOU art my portion, O my God!
Soon as I know Thy way,
My heart makes haste to obey Thy Word,
And suffers no delay.

2 I choose the path of heavenly truth,
And glory in my choice;
Not all the riches of the earth
Could make me so rejoice.

3 The testimonies of Thy grace
I set before mine eyes:
Thence I derive my daily strength,
And there my comfort lies.

4 If once I wander from Thy path
I think upon my ways;
Then turn my feet to Thy commands,
And trust Thy pardoning grace.

5 Now I am Thine, for ever Thine;
O save Thy servant, Lord!
Thou art my Shield, my Hiding-place;
My hope is in Thy Word.

6 Thou hast inclined this heart of mine
Thy statutes to fulfill;
And thus, till mortal life shall end,
Would I perform Thy will.

Isaac Watts. 1719.

383 S. M.

TEACH me, my God and King,
In all things Thee to see:
And what I do in anything,
To do it as for Thee!

2 To scorn the senses' sway,
While still to Thee I tend:
In all I do be Thou the Way,
In all be Thou the end!

3 All may of Thee partake:
Nothing so small can be,
But draws, when acted for Thy sake,
Greatness and worth from Thee.

4 If done to obey Thy laws,
Even servile labors shine:
Hallowed is toil, if this the cause,
The meanest work divine.

John Wesley. 1739.
From George Herbert. 1632.

384 C. M.

BEING of beings, God of love,
To Thee our hearts we raise;
Thy all-sustaining power we prove,
And gladly sing Thy praise.

2 Thine, wholly Thine, we long to be;
Our sacrifice receive!
Made, and preserved, and saved by Thee,
To Thee ourselves we give.

3 Come, Holy Ghost, the Saviour's love
Shed in our hearts abroad:
So shall we ever live and move
And be with Christ in God.

Charles Wesley. 1739.

385 *Wie gut ist's, von der Sünden frei.* C.M.D.

HOW blessèd, from the bonds of sin
And earthly fetters free,
In singleness of heart and aim
Thy servant, Lord, to be!
The hardest toil to undertake
With joy at Thy command,
The meanest office to receive
With meekness at Thy hand!

2 With willing heart and longing eyes
To watch before Thy gate,
Ready to run the weary race,
To bear the heavy weight;
No voice of thunder to expect,
But follow calm and still,
For love can easily divine
The One Beloved's will.

3 Thus may I serve Thee, gracious Lord!
Thus ever Thine alone,
My soul and body given to Thee,
The purchase Thou hast won:
Through evil or through good report
Still keeping by Thy side,
By life or death, in this poor flesh
Let Christ be magnified!

4 How happily the working days
In this dear service fly!
How rapidly the closing hour,
The time of rest, draws nigh!

When all the faithful gather home,
A joyful company,
And ever where the Master is,
Shall His blest servants be.

Karl Johann Philipp Spitta. 1833
Tr. Jane Borthwick. 1853.

386 6.6.4.6.6.4

O THOU best Gift of Heaven!
Thou Who Thyself hast given,—
For Thou hast died!
This hast Thou done for me:
What have I done for Thee,
Thou Crucified?

2 I long to serve Thee more:
Reveal an open door,
Saviour, to me;
Then, counting all but loss,
I'll glory in Thy Cross,
And follow Thee.

3 Do Thou but point the way,
And give me strength t' obey
Thy will be mine:
Then can I think it joy
To suffer or to die,
Since I am Thine.

Nicholls. 1837

HOLINESS.

387 *Rerum Creator omnium.* S. M

CREATOR of mankind,
Thy promised help we claim,
That so our life Thou mayst not find
Unworthy of our name.

2 If Thou Thy grace deny,
We cannot rightly strive;
In Thee alone to sin we die,
In Thee alone we live.

3 Our goings, Lord, uphold,
Till this dark vale be passed;
Till, through temptations manifold,
We reach Thy rest at last.

4 O happy, peaceful rest,
Prepared for saints above,
Where they with all Thy joys are blest,
And drink Thy streams of Love!

5 O Trinity divine,
To Thee our hearts we raise:
May we with saints in glory shine,
And share their songs of praise!

Charles Coffin. 1736.
Tr. John Chandler. 1837. *a*

388 S. M

GOD of eternal Love,
Our Father and our Friend,
We lift our hearts to Thee above:
Do Thou our prayer attend.

2 Baptized into Thy Name,
We all have Christ put on:
O may Thy love our hearts inflame,
The course of truth to run.

3 May earthly feelings die,
And fruits of faith increase,
And Adam's nature prostrate lie
Before the Prince of Peace.

4 Endue us, Lord, with strength
To triumph over sin:
That we may with Thy saints at length
Eternal glory win.

Seaton's Church H. B. 1850.

389 L. M.

SO let our lips and lives express
The holy Gospel we profess:
So let our works and virtues shine,
To prove the doctrine all divine.

2 Thus shall we best proclaim abroad
The honors of our Saviour God;
When His salvation reigns within,
And grace subdues the power of sin.

3 Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love
Our inward piety approve.

4 Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on His Word.

Isaac Watts. 1709.

390 PSALM 19. 7s

BLEST Instructor! from Thy ways,
Who can tell, how oft he strays!
Save from error's growth my mind;
Leave not, Lord, one root behind.

2 Purge me from the guilt, that lies
Wrapt within my heart's disguise;
Let me thence, by Thee renewed,
Each presumptuous sin exclude.

3 Let my tongue, from error free,
Speak the words approved by Thee!
To Thine all-observing eyes
Let my thoughts accepted rise.

4 While I thus Thy Name adore,
And Thy healing grace implore,
Blest Redeemer, bow Thine ear!
God, my Strength, propitious hear.

James Merrick. 1765. a.

391 L. M.

MY God! permit me not to be
A stranger to myself and Thee:
Amidst a thousand thoughts I rove,
Forgetful of my highest love.

2 Why should my passions mix with earth,
And thus debase my heavenly birth?
Why should I cleave to things below,
And let my God, my Saviour, go?

3 Call me away from flesh and sense;
Thy sovereign Word can draw me thence:
I would obey the Voice divine,
And all inferior joys resign.

Isaac Watts. 1709.

392 S. M.

BLEST are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs,
Their soul is Christ's abode.

2 Still to the lowly soul
He doth Himself impart,
And for His temple and His throne
Chooseth the pure in heart.

3 Lord, we Thy presence seek,
May ours this blessing be;
O give the pure and lowly heart,
A temple meet for Thee!

Vs. 1, 2, *John Keble.* 1827.
V. 3, *Anon.* 1852.

393 PSALM 119. C. M.

O THAT the Lord would guide my ways,
To keep His statutes still!
O that my God would grant me grace
To know and do His will!

2 Order my footsteps by Thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

3 Assist my soul, too apt to stray,
A stricter watch to keep;
And should I e'er forget Thy way,
Restore Thy wandering sheep.

4 Make me to walk in Thy commands;
'Tis a delightful road:
Nor let my head, or heart, or hands
Offend against my God.

Isaac Watts. 1719. a

394 PSALM 15. 7s.

WHO, O Lord, when life is o'er,
Shall to heaven's blest mansions soar?
Who, an ever-welcome guest,
In Thy holy place shall rest?

2 He whose heart Thy Love has warmed;
He whose will, to Thine conformed,
Bids his life unsullied run;
He whose word and thought are one:

3 He who shuns the sinner's road,
Loving those who love their God;
Who, with hope and faith unfeigned,
Treads the path by Thee ordained:

4 He who trusts in Christ alone,
Not in aught himself has done;
He, great God, shall be Thy care,
And Thy choicest blessings share.

Harriet Auber. 1829.
From James Merrick. 1765.

395 C. M

FATHER, whate'er of earthly bliss
Thy sovereign hand denies,
Accepted at Thy throne of grace,
Let this petition rise:

2 Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

3 Let the sweet hope that Thou art mine
My path of life attend;
Thy presence through my journey shine,
And crown my journey's end.

Anne Steele. 1760. a.

396 C. M.

O FOR a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

2 Return, O holy Dove, return,
Sweet Messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

3 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

4 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

William Cowper. 1779.

397 C. M

O COULD I find from day to day
A nearness to my God!
Then should my hours glide sweet away,
And lean upon His Word.

2 Lord, I desire with Thee to live
Anew from day to day;
In joys the world can never give,
Nor ever take away.

3 O Jesus, come and rule my heart,
And make me wholly Thine,
That I may never more depart,
Nor grieve Thy Love divine.

4 Thus till my last expiring breath
Thy goodness I'll adore;
And when my flesh dissolves in death,
My soul shall love Thee more.

Benjamin Cleveland. 1792

398 *Ach treib aus meiner Seel.* L. M

O THOU Who all things canst control,
Chase sloth and slumber from my soul:
With joy and fear, with love and awe,
Give me to keep Thy perfect law.

2 O may one beam of Thy blest light
Pierce through, dispel the shades of night
Touch my cold breast with heavenly fire,
With holy, conquering zeal inspire.

3 With steps unwavering, undismayed,
Give me in all Thy paths to tread,
Rise, Lord, stir up Thy quickening power
And wake me, that I sleep no more.

4 Single of heart O may I be!
Nothing may I desire but Thee;
Far, far from me the world remove,
And all that holds me from Thy Love!

Sigmund C. Gmelin. 1774.
Tr. John Wesley. 1739. *a*

399 C. M

O FOR a heart to praise my God,
A heart from sin set free!
A heart that always feels Thy Blood
So freely shed for me!

2 A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

3 An humble, lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within.

4 A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine!

5 Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new Name upon my heart,
Thy new, best Name of Love.

Charles Wesley. 1742 *a*

400 C. M.

O FOR a principle within
Of jealous godly fear!
O for a tender dread of sin,
A pain to feel it near!

2 That I from Thee no more may part,
No more Thy goodness grieve,
The filial awe, the loving heart,
The tender conscience give.

3 Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

4 If to the right or left I stray,
That moment, Lord, reprove;
Nor let me wander far away,
Nor ever grieve Thy Love.

5 O may the least omission pain
My well-instructed soul,
And drive me to the Blood again,
Which makes the wounded whole.

Charles Wesley. 1749. *a*

401 S. M. D

JESUS, my Strength, my Hope,
On Thee I cast my care;
With humble confidence look up,
And know Thou hear'st my prayer.
Give me on Thee to wait,
Till I can all things do;
On Thee, almighty to create,
Almighty to renew.

2 I want a godly fear,
A quick discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly.

A spirit still prepared,
And armed with jealous care,
For ever standing on its guard,
And watching unto prayer.

3 I want a true regard,
A single steady aim,
Unmoved by threatening or reward,
To Thee and Thy great Name:
A zealous, just concern
For Thine immortal praise;
A pure desire that all may learn
And glorify Thy grace.

4 I rest upon Thy Word;
Thy promise is for me:
My succor and salvation, Lord,
Shall surely come from Thee.
But let me still abide,
Nor from my hope remove,
Till Thou my patient spirit guide
Into Thy perfect Love.

Charles Wesley. 1742

402 S. M. D

GOD of almighty Love,
By Whose sufficient grace
I lift my heart to things above,
And humbly seek Thy face:
Through Jesus Christ the Just,
My faint desires receive,
And let me in Thy goodness trust,
And to Thy glory live.

2 Whate'er I speak or do,
Thy glory be my aim;
My offerings all be offered through
Thy ever-blessed Name:

Jesus, my single eye
Be fixed on Thee alone;
Thy Name be praised on earth, on high:
Thy will by all be done!

Charles Wesley. 1749.

403 7s.

FATHER of eternal grace,
Glorify Thyself in me!
Meekly beaming in my face,
May the world Thine image see.

2 Happy only in Thy Love,
Poor, unfriended, or unknown,
Fix my thoughts on things above;
Stay my heart on Thee alone.

3 Humble, holy, all resigned
To Thy will,—Thy will be done!
Give me, Lord, the perfect mind
Of Thy well-beloved Son.

4 Counting gain and glory loss,
May I tread the path He trod,
Die with Jesus on the Cross,
Rise with Him to Thee, my God!

James Montgomery. 1801.

LOVE TO GOD AND CHRIST.

404 *Liebe, die Du mich zum Bilde.* 8.7.7.7

LORD, Thine image Thou hast lent me,
In Thy never-fading Love;
I was fall'n: but Thou hast sent me
Full Redemption from above.
Sacred Love, I long to be
Thine to all eternity!

2 Love, Thou hast for me endurèd
All the pains of death and hell;
Nay, Thy sufferings have procurèd
More for me than tongue can tell!
Love almighty and divine,
I would be for ever Thine!

3 Love, my Life, and my Salvation,
Light and Truth, eternal Word!
Thou alone dost consolation
To my sinking soul afford.
Sacred Love, I long to be
Thine to all eternity!

4 Love, in mercy Thou wilt raise me
From the grave of sin and dust;
Love, I shall for ever praise Thee
When in heaven among the just:
Love, almighty and divine,
May I be for ever Thine!

Johann Scheffler. 1657.
Tr. John Christian Jacobi. 1722.

405 *Wie schön leucht' uns der Morgenstern.*

O MORNING Star! how fair and bright
Thou beamest forth in truth and light!
O Sov'reign meek and lowly,
Thou Root of Jesse, David's Son,
My Lord and Bridegroom, Thou hast won
My heart to serve Thee solely!
Holy art Thou, fair and glorious,
All victorious,
Rich in blessing,
Rule and might o'er all possessing.

2 Thou Heavenly Brightness! Light Divine!
O deep within my heart now shine,
And make Thee there an altar!

Fill me with joy and strength to be
Thy member, ever joined to Thee
In love that cannot falter;
Toward Thee longing doth possess me,
Turn and bless me,
For Thy gladness
Eye and heart here pine in sadness.

3 But if Thou look on me in love,
There straightway falls from God above
A ray of purest pleasure;
Thy Word and Spirit, Flesh and Blood,
Refresh my soul with heavenly food,
Thou art my hidden treasure;
Let Thy grace, Lord, warm and cheer me,
O draw near me;
Thou hast taught us
Thee to seek, since Thou hast sought us!

4 Here will I rest, and hold it fast.
The Lord I love is First and Last,
The End as the Beginning!
Here I can calmly die, for Thou
Wilt raise me where Thou dwellest now,
Above all tears, all sinning:
Amen! Amen! Come, Lord Jesus,
Soon release us;
With deep yearning,
Lord, we look for Thy returning.

Philipp Nikolai. 1599.
Tr. Catherine Winkworth. 1862.

406 *O Jesu Christ mein schönstes Licht.* L. M. 6 lines

JESUS, Thy boundless Love to me
No thought can reach, no tongue declare;
Unite my thankful heart to Thee,
And reign without a rival there.
Thine wholly, Thine alone I am;
Be Thou alone my constant flame.

2 O Love, how cheering is Thy ray!
All pain before Thy presence flies;
Care, anguish, sorrow, melt away,
Where'er Thy healing beams arise:
O Jesus, nothing may I see,
Nothing desire or seek, but Thee!

3 Unwearied, may I this pursue,
Dauntless to this high prize aspire;
Hourly within my soul renew
This holy flame, this heavenly fire;
And day and night be all my care
To guard this sacred treasure there!

Paul Gerhardt. 1653.
Tr. John Wesley. 1739. a.

407 *Continued.* L. M. 6 lines.

O DRAW me, Saviour, after Thee!
So shall I run and never tire.
With gracious words still comfort me;
Be Thou my Hope, my sole Desire.
Free me from every weight: nor fear
Nor sin can come, if Thou art here.

2 From all eternity, with Love
Unchangeable, Thou hast me viewed.
Ere knew this beating heart to move,
Thy tender mercies me pursued.
Ever with me may they abide,
And close me in on every side.

3 Still let Thy Love point out my way;
How wondrous things Thy Love hath wrought!
Still lead me, lest I go astray;
Direct my work, inspire my thought;
And if I fall, soon may I hear
Thy voice, and know that Love is near.

4 In suffering be Thy love my peace,
In weakness be Thy love my power;
And when the storms of life shall cease,
Jesus, in that important hour,
In death as life be Thou my Guide,
And save me, Who for me hast died!

Paul Gerhardt. 1653.
Tr. John Wesley. 1739. *a.*

408 *Ich will Dich lieben.* L. M. 6 lines.

THEE will I love, my Strength, my Tower,
Thee will I love, my Joy, my Crown;
Thee will I love with all my power,
In all my works, and Thee alone:
Thee will I love, till the pure fire
Fill my whole soul with chaste desire.

2 I thank Thee, uncreated Sun,
That Thy bright beams on me have shined;
I thank Thee, Who hast overthrown
My foes, and healed my wounded mind;
I thank Thee, Whose enlivening voice
Bids my freed heart in Thee rejoice.

3 Uphold me in the doubtful race,
Nor suffer me again to stray;
Strengthen my feet, with steady pace
Still to press forward in Thy way;
That all my powers, with all their might,
In Thy sole glory may unite.

4 Thee will I love, my Joy, my Crown;
Thee will I love, my Lord, my God!
Thee will I love, beneath Thy frown
Or smile, Thy sceptre or Thy rod.
What though my flesh and heart decay?
Thee shall I love in endless day.

Johann Scheffler. 1657
Tr. John Wesley. 1739.

409 *Verborgne Gottesliebe, Du.* L. M. 6 lines.

THOU hidden Love of God, whose height,
Whose depth unfathomed no man knows
I see from far Thy beauteous light;
Inly I sigh for Thy repose.
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

2 Is there a thing beneath the sun,
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it hath found repose in Thee.

3 Each moment draw from earth away
My heart, that lowly waits Thy call;
Speak to my inmost soul, and say,
I am thy Love, thy God, thy All!
To feel Thy power, to hear Thy voice,
To taste Thy Love, be all my choice.

Gerhard Tersteegen. 1731
From Paul Gerhardt.
Tr. John Wesley. 1739.

410 *O Deus, ego amo Te.* C. M.

MY God, I love Thee: not because
I hope for heaven thereby;
Nor yet because if I love not
I must for ever die.

2 Thou, O my Jesus! Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

3 And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.

4 Then why, O blessèd Jesus Christ!
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell;

5 Not with the hope of gaining aught;
Not seeking a reward;
But, as Thyself hast lovèd me,
O ever-loving Lord!

6 E'en so I love Thee, and will love,
And in Thy praise will sing;
Solely because Thou art my God,
And my eternal King.

Francis Xavier. d. 1552.
Tr. Edward Caswall. 1848. *a*

TRUST.

411 C. M.

O FOR a Faith that will not shrink,
Though prest by many a foe;
That will not tremble on the brink
Of poverty or woe;

2 That will not murmur nor complain
Beneath the chastening rod:
But in the hour of grief or pain
Can lean upon its God.

3 A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;

4 That bears unmoved the world's dread frown,
Nor heeds its scornful smile;
That sin's wild ocean cannot drown,
Nor Satan's arts beguile:

5 A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying bed.

6 Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.

William Hiley Bathurst. 1830. *a.*

412 PSALM 62. L. M.

MY spirit looks to God alone;
My rock and refuge is His throne:
In all my fears, in all my straits,
My soul on His salvation waits.

2 Trust Him, ye saints, in all your ways,
Pour out your hearts before His face:
When helpers fail and foes invade,
God is our all-sufficient Aid.

Isaac Watts. 1719.

413 PSALM 73. C. M.

GOD, my Supporter and my Hope,
My Help for ever near!
Thine arm of mercy holds me up,
And saves me from despair.

2 Thy counsels, Lord, shall guide my feet,
Through this dark wilderness;
Thy hand conduct me near Thy seat,
To dwell before Thy face.

3 What if the springs of life were broke,
And flesh and heart should faint?
God is my soul's eternal Rock,
The Strength of every saint.

4 Behold, the sinners, that remove
Far from Thy presence, die;
Not all the idol-gods they love
Can save them when they cry.

5 But to draw near to Thee, my God!
Shall be my sweet employ.
My tongue shall sound Thy works abroad,
And tell the world my joy.

Isaac Watts. 1719. *a*

414 C. M

AUTHOR of good! To Thee we turn.
Thine ever-wakeful eye
Alone can all our wants discern,
Thy hand alone supply.

2 O let Thy love within us dwell,
Thy fear our footsteps guide!
That love shall vainer love expel,
That fear all fears beside.

3 And since, by passion's force subdued,
Too oft, with stubborn will,
We blindly shun the latent good,
And grasp the specious ill:

4 Not what we wish, but what we want,
Let mercy still supply:
The good, unasked, let mercy grant,
The ill, though asked, deny.

James Merrick. 1765.

415 C. M

FATHER, to Thee my soul I lift;
My soul on Thee depends,
Convinced that every perfect gift
From Thee alone descends.

2 Mercy and grace are Thine alone,
And power and wisdom too;
Without the Spirit of Thy Son
We nothing good can do.

3 Thou all our works in us hast wrought,
Our good is all divine;
The praise of every virtuous thought
Or righteous work is Thine.

4 From Thee, through Jesus, we receive
The power on Thee to call,
In Whom we are, and move, and live:
Our God is all in all.

Charles Wesley. 1749.

416 L. M

AMIDST a world of hopes and fears
A world of cares, and toils, and tears,
Where foes alarm, and dangers threat,
And pleasures kill, and glories cheat:

2 Send down, O Lord, a heavenly ray,
To guide me in the doubtful way;
And o'er me hold Thy Shield of power,
To guard me in the dangerous hour.

3 Teach me the flattering paths to shun,
In which the thoughtless many run,
Who for a shade the substance miss,
And grasp their ruin in their bliss.

4 May never pleasure, wealth, or pride,
Allure my wandering soul aside;
But through this maze of mortal ill
Safe lead me to Thy heavenly hill.

5 There glories shine, and pleasures roll,
That charm, delight, transport the soul:

And every panting wish shall be
Possest of boundless bliss in Thee.

Henry Moore. 1802.

417 C. M.

FATHER of lights, Thy needful aid
To us who ask impart;
Mistrustful of ourselves, afraid
Of our own treacherous heart.

2 Our only Help in danger's hour,
Our only Strength, Thou art;
Above the world and tempter's power,
And greater than our heart.

3 Us from ourselves Thou canst secure
In nature's slippery ways;
And make our feeble footsteps sure
By Thy sufficient grace.

4 If on Thy promised grace alone
We faithfully depend,
Thou surely wilt protect Thine own,
And keep us to the end.

Charles Wesley. 1767.

418 8.7.4.7.

GUIDE me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand:
Bread of heaven,
Feed me till I want no more!

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer,
Be Thou still my Strength and Shield!

3 When I tread the verge of Jordan,
Bid my anxious fears subside:
Death of death and hell's Destruction,
Land me safe on Canaan's side:
Songs of praises
I will ever give to Thee.

From the Welsh.
Wm. Williams. 1745.
Tr. Peter Williams. 1771.

419 C. M

O HELP us, Lord! each hour of need
Thy heavenly succor give:
Help us in thought, and word, and deed,
Each hour on earth we live!

2 O help us, when our spirits bleed,
With contrite anguish sore;
And when our hearts are cold and dead,
O help us, Lord, the more!

3 O help us, through the prayer of faith,
More firmly to believe!
For still the more the servant hath,
The more shall he receive.

4 O help us, Jesus, from on high!
We know no help but Thee:
O help us so to live and die
As Thine in heaven to be!

Henry Hart Milman. 1827.

420 C. M

O LORD, my best desire fulfill,
And help me to resign
Life, health, and comfort to Thy will,
And make Thy pleasure mine.

2 Why should I shrink at Thy command,
Whose Love forbids my fears?
Or tremble at the gracious Hand
That wipes away my tears?

3 No! let me rather freely yield
What most I prize to Thee,
Who never hast a good withheld,
Nor wilt withhold from me.

4 Thy favor, all my journey through,
Thou art engaged to grant;
What else I want, or think I do,
'Tis better still to want.

William Cowper. 1779.

421 *Mein Jesu, wie Du willst.* 6s. D

MY Jesus, as Thou wilt!
O may Thy will be mine!
Into Thy hand of love
I would my all resign.
Through sorrow or through joy
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done!

2 My Jesus, as Thou wilt!
If needy here and poor,
Give me Thy people's bread,
Their portion rich and sure.
The manna of Thy Word
Let my soul feed upon;
And if all else should fail,
My Lord, Thy will be done!

3 My Jesus, as Thou wilt!
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear:
Since Thou on earth hast wept
And sorrowed oft alone,
If I must weep with Thee,
My Lord, Thy will be done!

4 My Jesus, as Thou wilt!
When death itself draws nigh,
To Thy dear wounded side
I would for refuge fly.
Leaning on Thee, to go
Where Thou before hast gone:
The rest as Thou shalt please:
My Lord, Thy will be done!

5 My Jesus, as Thou wilt!
All shall be well for me:
Each changing future scene
I gladly trust with Thee.
Thus to my home above
I travel calmly on,
And sing, in life or death,
My Lord, Thy will be done!

Benjamin Schmolck. 1704.
Tr. Jane Borthwick. 1853.

422 *Wer Gott vertraut.* 8.7. D. Iambic.

WHO puts his trust in God most just
Hath built his house securely;
He who relies on Jesus Christ,
Heaven shall be his most surely.
Then fixed on Thee my trust shall be,
Whose truth can never alter;
While mine Thou art, not death's worst smart
Shall make my courage falter.

2 Though fiercest foes my course oppose,
A dauntless front I'll show them:
My champion Thou, Lord Christ, art now
Who soon shall overthrow them!
And if but Thee I have in me
With Thy good gifts and Spirit,
Nor death nor hell, I know full well,
Shall hurt me, through Thy merit.

3 I rest me here without a fear;
By Thee shall all be given
That I can need, O Friend indeed,
For this life or for heaven.
O make me true, my heart renew,
My soul and flesh deliver!
Lord, hear my prayer, and in Thy care
Keep me in peace for ever.

Unknown. v. 1, 1572; *v.* 2, 3, 1597.
Tr. Catherine Winkworth. 1858. *a.*

423 *Was von aussen und von innen.* 7s. D

LORD, Thou art my Rock of strength,
And my home is in Thine arms.
Thou wilt send me help at length,
And I feel no wild alarms.
Sin nor death can pierce the shield
Thy defence has o'er me thrown:
Up to Thee myself I yield,
And my sorrows are Thine own.

2 Yes, on Thee, my God, I rest,
Letting life float calmly on;
For I know the last is best,
When the crown of joy is won.
In Thy might all things I bear,
In Thy Love find bitter sweet,
And with all my grief and care
Sit in patience at Thy feet.

3 Let Thy mercy's wings be spread
O'er me; keep me close to Thee;
In the peace Thy Love doth shed,
Let me dwell eternally.
Be my All: in all I do
Let me only seek Thy will.
Where the heart to Thee is true,
All is peaceful, calm and still.

August Hermann Francke. 1711
Tr. Catherine Winkworth. 1855.

424 *Ist Gott für mich, so trete.* **7.6. D.**

IF God Himself be for me,
I may a host defy;
For when I pray, before me
My foes confounded fly.
If Christ, the Head, befriend me,
If God be my support,
The mischief they intend me
Shall quickly come to naught.

2 I build on this foundation,
That Jesus and His blood
Alone are my salvation,
The true eternal good:
Without Him, all that pleases
Is valueless on earth:
The gifts I owe to Jesus
Alone my love are worth.

3 His Holy Spirit dwelleth
Within my willing heart,
Tames it when it rebelleth,
And soothes the keenest smart.
He crowns His work with blessing,
And helpeth me to cry
"My Father!" without ceasing
To Him Who reigns on high.

4 To mine His Spirit speaketh
Sweet words of soothing power,
How God to Him that seeketh
For rest, hath rest in store—
How God Himself prepareth
My heritage and lot,
And though my body weareth,
My heaven shall fail me not.

Paul Gerhardt. 1656.
Tr Richard Massie. 1856

425 *Continued.* S. M.

HERE I can firmly rest;
I dare to boast of this,
That God the Highest and the Best,
My Friend and Father is.

2 From dangerous snares He saves:
Where'er He bids me go
He checks the storms and calms the waves
Nor lets aught work me woe.

3 At cost of all I have,
At cost of life and limb,
I cling to God, Who yet shall save:
I will not turn from Him.

4 The world may fail and flee;
Thou, God, my Father art!
Not fire, nor sword, nor plague, from Thee
My trusting soul shall part.

5 No joys that angels know,
No throne or widespread fame,
No love or loss, no fear or woe,
No grief of heart or shame—

6 Man cannot aught conceive,
Of pleasure or of harm,
That e'er shall tempt my soul to leave
Her refuge in Thine arm.

Paul Gerhardt. 1656.
Tr. Catherine Winkworth. 1855. *a*

426 L. M.

GOD of my life, Whose gracious power
Through various deaths my soul hath led;
Or turned aside the fatal hour,
Or lifted up my sinking head:

2 In all my ways Thy hand I own,
Thy ruling Providence I see:
O help me still my course to run,
And still direct my paths to Thee.

3 Whither, O whither should I fly,
But to my loving Saviour's breast?
Secure within Thine arms to lie,
And safe beneath Thy wings to rest!

4 I have no skill the snare to shun,
But Thou, O Christ, my wisdom art!
I ever into ruin run;
But Thou art greater than my heart.

5 Foolish, and impotent, and blind,
Lead me a way I have not known;
Bring me where I my heaven may find,
The heaven of loving Thee alone.

6 Enlarge my heart to make Thee room;
Enter, and in me ever stay:
The crooked then shall straight become;
The darkness shall be lost in day.

Charles Wesley. 1740.

427 PSALM 31. S. M.

MY spirit on Thy care,
Blest Saviour, I recline;
Thou wilt not leave me to despair,
For Thou art Love divine.

2 In Thee I place my trust,
On Thee I calmly rest:
I know Thee good, I know Thee just,
And count Thy choice the best.

3 Whate'er events betide,
Thy will they all perform;
Safe in Thy breast my head I hide,
Nor fear the coming storm.

4 Let good or ill befall,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee.

Henry Francis Lyte. 1834.

428 PSALM 121. H. M.

UPWARD I lift mine eyes;
From God is all my aid;
The God Who built the skies,
And earth and nature made.

God is the Tower | His grace is nigh
To which I fly; | In every hour.

2 My feet shall never slide
And fall in fatal snares,
Since God, my Guard and Guide,
Defends me from my fears.

Those wakeful eyes | Shall Israel keep
That never sleep | When dangers rise.

3 No burning heats by day
Nor blasts of evening air,
Shall take my health away,
If God be with me there.

Thou art my Sun, | To guard my head
And Thou my Shade | By night or noon.

4 Hast Thou not given Thy Word
To save my soul from death?
And can I trust my Lord
To keep my mortal breath?

I'll go and come, | Till from on high
Nor fear to die, | Thou call me home.

Isaac Watts. 1719.

429 7s.

SOVEREIGN Ruler of the skies,
Ever gracious, ever wise!
All my times are in Thy hand,
All events at Thy command.

2 Thou didst form me in the womb;
Thou wilt guide me to the tomb:
All my times shall ever be
Ordered by Thy wise decree.

3 Times of sickness, times of health;
Times of penury and wealth;
Times of trial and of grief;
Times of triumph and relief:

4 Times the tempter's power to prove,
Times to taste a Saviour's Love:
All must come, endure and end,
As shall please my heavenly Friend.

5 O Thou gracious, wise, and just!
Unto Thee my life I trust;
Know that Thou art God alone;
I and mine are all Thine own.

John Ryland. 1777. a.

430 7.6. D.

IN holy contemplation
We sweetly now pursue
The theme of God's salvation,
And find it ever new.
Set free from present sorrow,
We cheerfully can say,
Let the unknown to-morrow
Bring with it what it may.

2 It can bring with it nothing,
But He will bear us through;
Who gives the lilies clothing
Will clothe His people too.
Beneath the spreading heavens
No creature but is fed;
And He Who feeds the ravens
Will give His children bread.

3 Though vine or fig tree neither
Their wonted fruit should bear;
Though all the field should wither,
Nor flocks nor herds be there:
Yet God the same abiding,
His praise shall tune my voice;
For while in Him confiding,
I cannot but rejoice.

William Cowper. 1779. a

131 *Wer nur den lieben Gott lässt walten.* L.M. 6 lines.

MY God, I leave to Thee my ways;
I hope in Thee, whate'er betide,
To find Thee in the evil days
My all-sufficient Strength and Guide;
Who trusts in God's unchanging Love
Builds on the Rock that naught can move.

2 What can our anxious cares avail,
Our never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

3 Help me my restless heart to still,
And wait in cheerful hope, content
To take whate'er Thy gracious Will,
Thy all-discerning Love, hath sent;
Nor doubt my inmost wants are known
To Him Who chose me for His own.

4 Thou know'st when joyful hours are best,
And send'st them as Thou seest it meet:
When I have borne the fiery test,
And am made free from all deceit,
Thou com'st to me all unaware,
And mak'st me own Thy loving care.

5 Help me to swerve not from Thy ways
But do my own part faithfully,
And trust Thy promises of grace,
That they may be fulfilled in me.
Thou never wilt forsake at need
The soul that trusts in Thee indeed.

Georg Neumark. 1657.
From Catherine Winkworth, Tr. 1855.

432 S. M.

AWAY, my needless fears,
And doubts no longer mine!
A ray of heavenly light appears,
A messenger divine.

2 Thrice comfortable hope,
That calms my stormy breast;
My Father's hand prepares the cup
And what He wills is best.

3 He knows whate'er I want;
He sees my helplessness,
And always readier is to grant
Than I to ask His grace.

4 My fearful heart He reads,
Secures my soul from harms,
And underneath His mercy spreads
Its everlasting arms.

5 Here is firm footing; here,
My soul, is solid rock,
To break the waves of grief and fear
And trouble's rudest shock:

6 This only can sustain
When earth and heaven remove:
O turn thee to thy Rest again,
Thy God's eternal Love!

Charles Wesley. 1749.

433 *Befiehl du deine Wege.* S. M. D.

COMMIT thou all thy griefs
And ways into His hands,
To His sure Truth and tender care,
Who earth and heaven commands:
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way.

2 Thou on the Lord rely,
So safe shalt thou go on;
Fix on His work thy steadfast eye,
So shall thy work be done.
No profit canst thou gain
By self-consuming care;
To Him commend thy cause; His ear
Attends the softest prayer.

3 Thy everlasting Truth,
Father, Thy ceaseless Love,
Sees all Thy children's wants, and knows
What best for each will prove.
And whatsoe'er Thou will'st,
Thou dost, O King of kings!
What Thy unerring Wisdom chose,
Thy Power to being brings.

4 Thou everywhere hast sway,
And all things serve Thy might;
Thy every act pure blessing is,
Thy path unsullied light.
When Thou arisest, Lord,
What shall Thy work withstand?
When all Thy children want Thou giv'st,
Who, who shall stay Thy hand?

Paul Gerhardt. 1656.
Tr. John Wesley. 1739.

434 *Continued.* S. M. D.

GIVE to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
God shall lift up thy head.
Through waves and clouds and storms
He gently clears thy way:
Wait thou His time, so shall this night
Soon end in joyous day.

2 Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight, let fear depart,
And every care be gone.
What though thou rulest not,
Yet heaven and earth and hell
Proclaim, God sitteth on the throne,
And ruleth all things well!

3 Leave to His sovereign sway
To choose and to command:
So shalt thou wondering own, His way
How wise, how strong His hand!
Far, far above thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.

4 Thou seest our weakness, Lord,
Our hearts are known to Thee:
O lift Thou up the sinking hand,
Confirm the feeble knee!
Let us in life, in death,
Thy steadfast Truth declare,
And publish with our latest breath
Thy Love and guardian care!

Paul Gerhardt. 1656.
Tr. John Wesley. 1739.

435 6.6.4.6.6.6.4

MY faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine.

2 May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide:
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

4 When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

Ray Palmer, 1830

436 S. M.

JESUS, my Truth, my Way,
My sure unerring Light,
On Thee my feeble soul I stay,
Which Thou wilt lead aright.

2 My Wisdom and my Guide,
My Counsellor, Thou art:
O let me never leave Thy side,
Nor from Thy paths depart.

3 Thou seest my feebleness;
Jesus, be Thou my Power,
My help and Refuge in distress,
My Fortress and my Tower.

4 Give me to trust in Thee;
Be Thou my sure abode:
My horn, and rock, and buckler be,
My Saviour and my God.

5 Myself I cannot save,
Myself I cannot keep;
But strength in Thee I surely have,
Whose eyelids never sleep.

6 My soul to Thee alone
Now therefore I commend:
Thou, Jesus, having loved Thine own,
Wilt love me to the end!

Charles Wesley. 1749.

437 L. M.

MY Hope, my All, my Saviour Thou!
To Thee, O Lord, my soul I bow.
I seek the bliss Thy wounds impart,
I long to find Thee in my heart.

2 Be Thou my Strength, be Thou my Way,
Protect me through my life's short day:
In all my acts let Wisdom guide,
And keep me, Saviour, near Thy side.

3 Correct, reprove, and comfort me;
As I have need, my Saviour be;
And if I would from Thee depart,
Then clasp me, Saviour, to Thy heart.

4 In fierce temptation's darkest hour,
Save me from sin and Satan's power;
Tear every idol from Thy Throne,
And reign, my Saviour, reign alone.

Unknown. 1774

438 C. M.

O LORD, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only Friend.

2 When all created streams are dried,
Thy fullness is the same;
May I with this be satisfied,
And glory in Thy Name!

3 No good in creatures can be found,
But may be found in Thee;
I must have all things, and abound,
While God is God to me.

4 O that I had a stronger faith
To look within the veil,
To credit what my Saviour saith,
Whose word can never fail!

5 He that has made my heaven secure,
Will here all good provide:
While Christ is rich, can I be poor?
What can I want beside?

6 O Lord, I cast my care on Thee;
I triumph and adore:
Henceforth my great concern shall be
To love and please Thee more.

John Ryland. 1777

439 *Ach Gott, verlass mich nicht.* 6.7.6.6.6.6

FORSAKE me not, my God,
Thou God of my salvation!
Give me Thy light, to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what:
O lead her to Thyself;
My God, forsake me not!

2 Forsake me not, my God!
Take not Thy Spirit from me,
And suffer not the might
Of sin to overcome me.
A father pitieth
The children he begot;
My Father, pity me!
My God, forsake me not!

3 Forsake me not, my God,
Thou God of life and power!
Enliven, strengthen me,
In every evil hour:
And when the sinful fire
Within my heart is hot,
Be not Thou far from me:
My God, forsake me not!

4 Forsake me not, my God!
Uphold me in my going,
That evermore I may
Please Thee in all well-doing;
And that Thy will, O Lord,
May never be forgot
In all my works and ways:
My God forsake me not!

5 Forsake me not, my God!
I would be Thine for ever:
Confirm me mightily
In every right endeavor:
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul:
My God forsake me not!

Salomo Franck. 1714.
Edinburg Family Treasury. 1859

440 *Zween der Jünger gehn mit Sehnen.* 7s. D.

TRUEST Friend, Who canst not fail,
Evermore abide with me:
When the world would most assail,
Then Thy presence let me see.
When its heaviest thunders roll,
Shelter Thou my trembling soul!
Come, and in my spirit rest;
Help me do what seems Thee best.

2 When life's day hath fleeted by,
When the night of death is near,
When in vain the darkened eye
Seeks some stay, some helper here:
Then Thy followers' prayer fulfill,
Then abide Thou with us still:
Till Thou give us heavenly rest,
Stay, O stay, Thou noble guest!

Johann Neunherz. ab. 1707.
Tr. Catherine Winkworth. 1858. *a.*

441 *O treuer Heiland Jesu Christ.* C. M.

WE praise and bless Thee, gracious Lord,
Our Saviour kind and true,
For all the old things passed away,
For all Thou hast made new.

2 But yet how much must be destroyed,
How much renewed must be,
Ere we can fully stand complete
In likeness, Lord, to Thee!

3 Thou, only Thou, must carry on
The work Thou hast begun;
Of Thine own strength Thou must impart,
In Thine own ways to run.

4 Ah, leave us not! from day to day
Revive, restore again;
Our feeble steps do Thou direct,
Our enemies restrain.

5 When flesh shall fail, then strengthen Thou
The spirit from above;
Make us to feel Thy service sweet,
And light Thy yoke of love.

6 So shall we faultless stand at last
Before Thy Father's throne;
The blessedness for ever ours,
The glory all Thine own!

Karl Johann Philipp Spitta. 1843.
Tr. Jane Borthwick. 1853. *a.*

442 S. M

O WHAT, if we are Christ's,
Is earthly shame or loss?
Bright shall the crown of glory be
When we have borne the cross.

2 Keen was the trial once,
Bitter the cup of woe,
When martyred saints, baptized in blood,
Christ's sufferings shared below.

3 Bright is their glory now,
Boundless their joy above,

Where on the bosom of their God
They rest in perfect love.

4 Lord, may that grace be ours,
Like them in faith to bear
All that of sorrow, grief, or pain
May be our portion here:

5 Enough if Thou at last
The word of blessing give,
And let us rest in Thine own home,
Where saints and angels live.

Sir Henry Williams Baker. 1852.

443 S. M.

TO God the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.

2 'Tis His almighty Love,
His counsel and His care,
Preserves us safe from sin and death,
And every hurtful snare.

3 He will present our souls
Unblemished and complete
Before the glory of His face,
With joys divinely great.

4 Then all His faithful sons
Shall meet around the throne,
Shall bless the conduct of His grace,
And make His wonders known.

5 To our Redeemer God
Wisdom and power belongs,
Immortal crowns of majesty,
And everlasting songs.

Isaac Watts. 1707. a.

FOLLOWING CHRIST.

444 8.7. D.

JESUS, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my All shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

2 Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O, 'tis not in grief to harm me,
While Thy Love is left to me:
O, 'twere not in joy to charm me,
Were that joy unmixed with Thee.

3 Take, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee:
What a Father's smile is thine;
What a Saviour died to win thee:
Child of heaven, shouldst thou repine?

4 Haste thee on from grace to glory,
Armed by faith and winged by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thine earthly mission,
Swift shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise

Henry Francis Lyte 1824.

445 L. M.

JESUS, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, Whom angels praise,
Whose glories shine through endless days!

2 Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.

3 Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Tis midnight with my soul, till He,
Bright Morning Star, bid darkness flee.

4 Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His Name.

5 Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

6 Till then—nor is my boasting vain—
Till then I boast a Saviour slain!
And O, may this my glory be,
That Christ is not ashamed of me!

Joseph Grigg. 1765.
And Benjamin Francis. 1787.

446 L. M. 6 lines

REDEEMER, whither should I flee,
Or how escape the wrath to come?
The weary sinner flies to Thee
For shelter from impending doom:
Smile on me, gracious Lord, and show
Thyself the Friend of sinners now.

2 Beneath the shadow of Thy Cross
My heavy-laden soul finds rest:
Let me esteem the world as dross,
So I may be of Thee possest!
I borrow every joy of Thee,
For Thou art Life and Light to me.

3 Close to my Saviour's bloody Tree
My soul, untired, shall ever cleave;
Despised and crucified with Thee,
With Christ resolved to die and live:
My prayer, my grand ambition, this,
Living and dying, to be His.

Augustus M. Toplady. 1759.

447 *Jesu, geh voran.* 5.5.8.8.5.5

JESUS, still lead on,
Till our Rest be won!
And although the way be cheerless,
We will follow, calm and fearless.
Guide us by Thy hand
To our Fatherland!

2 If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For through many a foe
To our home we go.

3 When we seek relief
From a long-felt grief;
When temptations come alluring,
Make us patient and enduring:
Show us that bright shore
Where we weep no more!

4 Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland!

Nikolaus Ludwig, Count Zinzerdorf. 1721
Tr. Jane Borthwick. 1853. *a.*

448 *Meinen Jesum lass ich nicht.* 8.7.8.8.

I WILL leave my Jesus never!
On the Cross for me He died;
Love shall draw me to Him ever,
At His feet I will abide.
Of my life the Light for ever,
I will leave my Jesus never.

2 In His Name I stand acquitted
While upon the earth I stay:
What I have to Him committed
He will keep until that day.
Be His service my endeavor;
I will leave my Jesus never!

3 Dwelling in His presence holy,
I at length shall reach the place
Where with all the saints in glory
I shall see His lovely face;
Nothing then but bliss for ever:
I will leave my Jesus never.

4 Not the earth with all its treasure
Could content this soul of mine;
Not alone for heavenly pleasure
Doth my thirsty spirit pine;
For its Saviour yearning ever:
I will leave my Jesus never!

5 From that living Fountain drinking,
Walking always at His side,
Christ shall lead me without sinking
Through the river's rushing tide,
With the blest to sing for ever;
I will leave my Jesus never!

Christian Keymann. 1658
Tr. Unknown. 1864

449 L. M.

O THOU, to Whose all-searching sight
The darkness shineth as the light!
Search, prove my heart: it pants for Thee.
O burst these bonds, and set it free.

2 Wash out its stains, refine its dross!
Nail my affections to the Cross!
Hallow each thought; let all within
Be clean, as Thou, my Lord, art clean.

3 If in this darksome wild I stray,
Be Thou my Light, be Thou my Way;
No foes, no violence, I fear,
No fraud, while Thou, my God, art near.

4 When rising floods my soul o'erflow,
When sinks my heart in waves of woe,
Jesus, Thy timely aid impart,
And raise my head, and cheer my heart.

5 Saviour, where'er Thy steps I see,
Dauntless, untired, I'd follow Thee;
O let Thy hand support me still,
And lead me to Thy holy hill!

6 If rough and thorny be the way,
My strength proportion to my day;
Till toil and grief and pain shall cease,
Where all is calm, and joy, and peace.

Nickolaus Ludwig, Count Zinzendorf
Tr. John Wesley. 1739

THE HEAVENLY SPIRIT.

450 L. M.

BESET with snares on every hand,
In life's uncertain path I stand;
Saviour divine! diffuse Thy light,
To guide my doubtful footsteps right.

2 Engage this roving, treacherous heart
Wisely to choose the better part;
To scorn the trifles of a day,
For joys that none can take away.

3 Then let the wildest storms arise;
Let tempests mingle earth and skies:
No fatal shipwreck shall I fear,
But all my treasures with me bear.

4 If Thou, my Jesus, still be nigh,
Cheerful I live, and joyful die:
Secure, when mortal comforts flee,
To find ten thousand worlds in Thee.

Philip Doddridge. 1755. a

451 *O der Alles hätt' verloren.* 8.7

WELL for him, who all things losing,
Even himself doth count as naught,
Still the one thing needful choosing,
That with all true bliss is fraught!

2 Well for him who, all forsaking,
Walketh not in shadows vain,
But the path of peace is taking
Through this vale of tears and pain!

3 O that we our hearts might sever
From earth's tempting vanities,
Fixing them on Him for ever,
In Whom all our fullness lies!

4 O that ne'er our eyes might wander
From our God: so might we cease
Ever o'er our sins to ponder,
And our conscience be at peace!

5 Thou Abyss of love and goodness,
Draw us by Thy Cross to Thee,
That our senses, soul and spirit,
Ever one with Christ may be!

Gottfried Arnold. 1703.
Tr. Catherine Winkworth. 1855

452

7.6.7.7.7.6

RISE, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
Toward heaven, thy native place.
Sun, and moon, and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.

2 Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;
Both speed them to their source:
So a soul that's born of God
Pants to view His glorious face;
Upward tends to His abode,
To rest in His embrace.

3 Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour will return,
Triumphant in the skies:
Yet a season, and you know
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven.

Robert Seagrave. 1742. *a.*

453 *Ich bin ein Gast auf Erden.* 7.6. D.

A PILGRIM and a stranger,
I journey here below:
Far distant is my country,
The home to which I go.
Here I must toil and travail,
Oft weary and opprest,
But there my God shall lead me
To everlasting rest.

2 There still my thoughts are dwelling,
'Tis there I long to be;
Come, Lord, and call Thy servant
To blessedness with Thee!
Come, bid my toils be ended,
Let all my wanderings cease;
Call from the wayside lodging
To the sweet home of peace!

3 There I shall dwell for ever,
No more a stranger guest,
With all Thy blood-bought children,
In everlasting rest:
The pilgrim toils forgotten,
The pilgrim conflicts o'er,
All earthly griefs behind us,
Eternal joys before!

Paul Gerhardt. 1666.
Tr. Jane Borthwick. 1862.

454 *Himmelan geht unsre Bahn.* 7.8.7.7.

HEAVENWARD still our pathway tends.
Here on earth we are but strangers,
Till our road in Canaan ends,
Safely passed this wild of dangers:
Here we but as pilgrims rove,
For our home is there above.

2 Heavenward still, my soul, ascend!
Thou art one of heaven's creations;
Earth can ne'er give aim or end
Fit to fill thy aspirations;
And a heaven-enlightened mind
Ever turns, its Source to find.

3 Heavenward still! God calls to me,
In His Word so loudly speaking;
Glimpses in that Word I see
Of the home I'm ever seeking;
While my heart that call attends,
Still to heaven my path ascends.

4 Heavenward still my spirit wends,
That fair land by faith exploring;
Heavenward still my heart ascends,
Sun and moon and stars outsoaring:
Their faint rays in vain would try
With the light of heaven to vie.

5 Heavenward still, when life shall close,
Death to my true home shall guide me:
Then, triumphant o'er my woes,
Lasting bliss shall God provide me.
Christ Himself the way has led;
Joyful in His steps I tread.

6 Still then heavenward! heavenward still!
This shall be my watchward ever:
Heaven's delights my heart shall fill,
Chasing joys that filled it never.
Heavenward still my thoughts shall run,
Till the gate of heaven is won.

Benjamin Schmolck. 1731.
Tr. Frances Elizabeth Cox. 1841.

455 *Ach, uns wird das Herz so leer.* Trochaic. 7.6.

AH, this heart is void and chill,
'Mid earth's noisy thronging;

For the Father's mansions still
Earnestly is longing.

2 O to be at home, and gain
All for which we're sighing;
From all earthly want and pain
To be swiftly flying!

3 With this load of sin and care
Then no longer bending,
But with waiting angels there
On our Lord attending!

4 Ah, how blessèd, blessèd they
Who have rightly striven,
And rejoice eternally
With their Lord in heaven!

Karl Johann Philipp Spitta. 1833.
Tr. Jane Borthwick. 1853.

456 C. M. D.

THE roseate hues of early dawn,
The brightness of the day,
The crimson of the sunset sky,
How fast they fade away!
O for the pearly gates of heaven!
O for the golden floor!
O for the Sun of Righteousness
That setteth nevermore!

2 The highest hopes we cherish here,
How fast they tire and faint!
How many a spot defiles the robe
That wraps an earthly saint!
O for a heart that never sins!
O for a soul washed white!
O for a voice to praise our King,
Nor weary day or night!

3 Here faith is ours, and heavenly hope,
And grace to lead us higher:
But there are perfectness and peace
Beyond our best desire.
O by Thy Love and anguish, Lord,
O by Thy life laid down,
Grant that we fall not from Thy grace,
Nor cast away our crown!

Cecil Frances Alexander. 1858.

WATCHFULNESS AND FIDELITY.

457 S. M.

A CHARGE to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

2 To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will!

3 Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare,
A strict account to give!

4 Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall for ever die.

Charles Wesley. 1762.

458 C. M.

AWAKE, my soul! stretch every nerve,
And press with vigor on:
A heavenly race demands thy zeal,
And an immortal crown.

2 A cloud of witnesses around
Hold thee in full survey:
Forget the steps already trod,
And onward urge thy way.

3 'Tis God's all-animating voice
That calls thee from on high;
'Tis His own hand presents the prize
To thine aspiring eye

4 Blest Saviour, introduced by Thee,
Have I my race begun;
And crowned with victory, at Thy feet
I'll lay my honors down.

Philip Doddridge. 1755.

459 L. M.

AWAKE, our souls, away our fears;
Let every trembling thought be gone.
Awake and run the heavenly race,
And put a cheerful courage on.

2 True, 'tis a strait and thorny road,
And mortal spirits tire and faint;
But they forget the Mighty God,
Who feeds the strength of every saint.

3 The mighty God, Whose matchless power,
Is ever new and ever young,
And firm endures, while endless years
Their everlasting cycles run.

4 From Thee, the ever-flowing Spring,
Our souls shall drink a fresh supply;
While such as trust their native strength
Shall melt away, and droop, and die.

5 Swift as an eagle cuts the air,
We'll mount aloft to thine abode;
On wings of love our souls shall fly,
Nor tire amid the heavenly road.

Isaac Watts. 1709

460 L. M.

STAND up, my soul, shake off thy fears,
And gird the Gospel armor on;
March to the gates of endless joy,
Where Jesus thy great Captain's gone.

2 Hell and thy sins resist thy course,
But hell and sin are vanquished foes,
Thy Jesus nailed them to the Cross,
And sung the triumph when He rose.

3 Then let my soul march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait.

4 There shall I wear a starry crown,
And triumph in almighty grace;
While all the armies of the skies
Join in my glorious Leader's praise.

Isaac Watts. 1707. *a*

461 C. M.

AM I a soldier of the Cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

2 Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

3 Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?

4 Sure I must fight, if I would reign:
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word.

5 Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh.

6 When that illustrious day shall rise,
And all Thine armies shine
In robes of victory through the skies,
The glory shall be Thine.

Isaac Watts. 1721–24. a.

462 S. M.

SOLDIERS of Christ, arise,
And put your armor on,
Strong in the strength which God supplies,
Through His eternal Son;

2 Strong in the Lord of Hosts,
And in His mighty power:
Who in the strength of Jesus trusts
Is more than conqueror.

3 Stand then in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God:

4 That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

5 From strength to strength go on,
Wrestle, and fight, and pray:
Tread all the powers of darkness down,
And win the well-fought day.

6 Still let the Spirit cry,
In all His soldiers, "Come,"
Till Christ the Lord descends from high,
And takes the conqueror home.

Charles Wesley. 1749.

463 S. M.

MY soul, be on thy guard;
Ten thousand foes arise,
And hosts of sin are pressing hard
To draw thee from the skies.

2 O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

3 Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou receive thy crown.

4 Fight on, my soul, till death
Shall bring thee to Thy God;
He'll take thee at thy parting breath,
To His divine abode.

George Heath. 1781.

464 From *Mein Jesu, Dem die Seraphinen.* L. M. D.

INTO Thy gracious hands I fall,
And with the arms of faith embrace;
O King of glory, hear my call!
O raise me, heal me by Thy grace!
Now righteous through Thy wounds I am;
No condemnation now I dread;
I taste salvation in Thy Name,
Alive in Thee, my living Head!

2 Still let Thy wisdom be my guide,
Nor take Thy light from me away:
Still with me let Thy grace abide,
That I from Thee may never stray.
Let Thy Word richly in me dwell;
Thy peace and love my portion be;
My joy to endure and do Thy will,
Till perfect I am found in Thee.

3 Arm me with Thy whole armor, Lord!
Support my weakness with Thy might;
Gird on my thigh Thy conquering sword,
And shield me in the threatening fight:
From faith to faith, from grace to grace,
So in Thy strength shall I go on;
Till heaven and earth flee from Thy face,
And glory end what grace begun.

Wolfgang Christoph Dessler. 1692.
Tr. John Wesley. 1739.

465 S. M.

YE servants of the Lord,
Each in his office wait
Observant of His heavenly word,
And watchful at His gate.

2 Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in His sight,
For awful is His Name.

3 Watch! 'tis your Lord's command:
And while we speak, He's near.
Mark the first signal of His hand,
And ready all appear.

4 O happy servant he,
In such a posture found!
He shall His Lord with rapture see,
And be with honor crowned.

Philip Doddridge. 1755.

WISDOM AND SELF-KNOWLEDGE.

466 C. M.

ALMIGHTY God, in humble prayer
To Thee our souls we lift:
Do Thou our waiting minds prepare
For Thy most needful gift.

2 We ask not golden streams of wealth
Along our path to flow;
We ask not undecaying health,
Nor length of years below.

3 We ask not honors, which an hour
May bring and take away;
We ask not pleasure, pomp, and power,
Lest we should go astray.

4 We ask for wisdom:—Lord, impart
The knowledge how to live;
A wise and understanding heart
To all before Thee give.

5 The young remember Thee in youth,
Before the evil day!
The old be guided by Thy truth
In wisdom's pleasant way!

James Montgomery. 1825

467 C. P. M.

BE it my only wisdom here
To serve the Lord with filial fear,
With loving gratitude!
Knowledge divine may I display,
By shunning every evil way,
And walking in the good.

2 O may I still from sin depart!
A wise and understanding heart,
Jesus, to me be given!
And let me through Thy Spirit know
To glorify my God below,
And find my way to heaven.

Charles Wesley. 1762. *a.*

468 PSALM 119. L. M.

TEACH me, O teach me, Lord, Thy way;
That, to my life's remotest day,
By Thine unerring precepts led,
My feet Thy heavenly paths may tread.

2 Informed by Thee, with sacred awe
My heart shall meditate Thy law;
And, with celestial wisdom filled,
To Thee its full obedience yield.

3 Give me to know Thy will aright,
Thy will my glory and delight;
That, raised above the world, my mind
In Thee the highest good may find

4 O turn from vanity my eye;
To me Thy quickening strength supply;
And with Thy promised mercy cheer
A heart devoted to Thy fear. *James Merrick.* 1765. *a.*

469 L. M.

WHAT strange perplexities arise,
What anxious fears and jealousies!
What crowds in doubtful light appear.
How few, alas, approved and clear!

2 And what am I?—my soul, awake,
And an impartial survey take.
Does no dark sign, no ground of fear,
In practice or in heart appear?

3 What image does my spirit bear?
Is Jesus formed and living there?
Ah, do His lineaments divine
In thought, and word, and action shine?

4 Searcher of hearts, O search me still;
The secrets of my soul reveal;
My fears remove; let me appear
To God and my own conscience clear!
Samuel Davies. 1769. *a*

470 C. M.

SEARCHER of hearts, before Thy face
I all my soul display,
And, conscious of its innate arts,
Entreat Thy strict survey.

2 If, lurking in its inmost folds,
I any sin conceal,
O let a ray of light divine
The secret guile reveal!

3 If in these fatal fetters bound
A wretched slave I lie:
Smite off my chains, and wake my soul
To light and liberty!

4 To humble penitence and prayer
Be gentle pity given;
Speak ample pardon to my heart,
And seal its claim to heaven.

Philip Doddridge. 1755.

SIMPLICITY AND HUMILITY.

471 7s. 6 lines.

QUIET, Lord, my froward heart;
Make me teachable and mild;
Upright, simple, free from art,
Make me as a weanèd child:
From distrust and envy free,
Pleased with all that pleases Thee.

2 What Thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide,
Calmly to Thy wisdom leave.
'Tis enough that Thou wilt care:
Why should I the burden bear?

3 As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to stir a step alone:
Let me thus with Thee abide,
As my Father, Guard, and Guide.

4 Thus preserved from Satan's wiles,
Safe from dangers, free from fears,
May I live upon Thy smiles,
Till the promised hour appears
When the sons of God shall prove
All their Father's boundless love.

John Newton. 1779.

472 PSALM 131. 7s.

LORD, if Thou Thy grace impart,
Poor in spirit, meek in heart,
I shall as my Master be,
Clothèd with humility,

2 Simple, teachable, and mild,
Changed into a little child,
Pleased with all the Lord provides,
Weaned from all the world besides.

3 Father, fix my soul on Thee;
Every evil let me flee:
Nothing want beneath, above,
Happy in Thy precious Love.

4 O that all may seek and find
Every good in Christ combined!
Him let Israel still adore,
Trust Him, praise Him evermore.

From Charles Wesley. 1741.

473 PSALM 131. 7s.

LORD, for ever at Thy side
Let my place and portion be!
Strip me of the robe of pride,
Clothe me with humility.

2 Meekly may my soul receive
All Thy Spirit hath revealed.
Thou hast spoken;—I believe,
Though the prophecy were sealed.

3 Quiet as a weanèd child,
Weanèd from the mother's breast;
By no subtlety beguiled,
On Thy faithful Word I rest.

4 Saints, rejoicing evermore,
In the Lord Jehovah trust:
Him in all His ways adore,
Wise, and wonderful, and just.

James Montgomery. 1819

BENEVOLENCE.

474 L. M.

WHEN Jesus dwelt in mortal clay,
What were His works from day to day
But miracles of power and grace,
That spread salvation through our race?

2 Teach us, O Lord, to keep in view
Thy pattern, and Thy steps pursue.
Let alms bestowed, let kindness done,
Be witnessed by each rolling sun.

Thomas Gibbons. 1784.

475 C. M.

JESUS, our Lord, how rich Thy grace!
Thy bounties how complete!
How shall we count the matchless sum?
How pay the mighty debt?

2 High on a throne of radiant light
Dost Thou exalted shine;
What can our poverty bestow,
When all the worlds are Thine?

3 But Thou hast brethren here below,
The partners of Thy grace,

And wilt confess their humble names
Before Thy Father's face.

4 In them Thou mayst be clothed and fed,
And visited and cheered;
And in their accents of distress
Our Saviour's voice is heard.

5 Thy face, with reverence and with love,
We in Thy poor would see;
O may we minister to them,
And in them, Lord, to Thee.

Philip Doddridge. 1755. *a.*

476 7*s.*

FATHER of our feeble race,
Wise, beneficent, and kind!
Spread o'er nature's ample face,
Flows Thy goodness unconfined.

2 Lord, what offerings shall we bring
At Thine altars when we bow?
Grateful, loving hearts, the spring
Whence the kind affections flow;

3 Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.

4 Teach us, O Thou heavenly King,
Thus to show our grateful mind;
Thus the accepted offering bring,
Love to Thee and all mankind.

John Taylor. 1795. *a.*

477 S. M

WE give Thee but Thine own,
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

2 May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first fruits give.

3 O hearts are bruised and dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled
Are straying from the fold!

4 To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

5 The captive to release,
The lost to God to bring,
To teach the way of life and peace,—
It is a Christ-like thing.

6 And we believe Thy word,
Though dim our faith may be;
Whate'er we do for Thine, O Lord,
We do it unto Thee.

William Walsham How. 1864

478 C. M

HOW shall we show our Love to Thee,
Thou loving God most high,
But loving this Thy family,
For which Thou deignest to die?

2 If Thou for me such Love didst bear,
Shall I not love again?
For all are objects of Thy care;
Thy Love doth all sustain.

3 If we have love for Thee in heaven,
'Tis seen by love on earth:
Love only, love which God hath given,
Doth prove our heavenly birth.

4 For all we know of God above,
And of His saints below,
And all we know of heaven, is Love,
And all we need to know.

5 Love is of life the only sign,
Love is our vital breath;
Love only shows the child divine,
Love only conquers death.

6 Whate'er we do, where'er we go,
Let love our sonship prove:
Our lives the fire celestial show,
Our thoughts and words be love.

7 O deign to send the love of Thee
From highest heaven above;
For then our life Thy praise shall be,
When all our life is love.

8 With praise to Thee our strains began,
With love to Thee shall end;
The love of Thee, and love of man,
From heaven O deign to send!

Isaac Williams. 1842. a

CROSS AND COMFORT.

479 PSALM 42. C. M

AFFLICTION is a stormy deep,
Where wave resounds to wave;
Though o'er my head the billows roll,
I know the Lord can save.

2 The hand that now withholds my joys
Can reinstate my peace:
And He Who bade the tempest roar,
Can bid that tempest cease.

3 In the dark watches of the night,
I'll count His mercies o'er;
I'll praise Him for ten thousand past,
And humbly sue for more.

4 When darkness and when sorrows rose
And pressed on every side,
The Lord has still sustained my steps,
And still has been my Guide.

5 Here will I rest, and build my hopes,
Nor murmur at His rod;
He's more than all the world to me,
My Health, my Life, my God!

Nathaniel Cotton. 1761. a

480 L. M.

GOD of my life, to Thee I call!
Afflicted at Thy feet I fall;
When the great water-floods prevail,
Leave not my trembling heart to fail!

2 Friend of the friendless and the faint!
Where should I lodge my deep complaint?
Where but with Thee, Whose open door
Invites the helpless and the poor?

3 Did ever mourner plead with Thee,
And Thou refuse that mourner's plea?
Does not the word still fixed remain,
That none shall seek Thy face in vain?

4 That were a grief I could not bear,
Didst Thou not hear and answer prayer;
But a prayer-hearing, answering God
Supports me under every load.

5 Fair is the lot that's cast for me;
I have an Advocate with Thee;
They whom the world caresses most
Have no such privilege to boast.

6 Poor though I be, despised, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Lord vouchsafes to plead.

William Cowper 1779.

481 C. M

DEAR Refuge of my weary soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies.

2 To Thee I tell each rising grief,
For Thou alone canst heal;
Thy Word can bring a sweet relief
For every pain I feel.

3 Hast Thou not bid me seek Thy face?
And shall I seek in vain?
And can the ear of sovereign grace
Be deaf when I complain?

4 No, still the ear of sovereign grace
Attends the mourner's prayer:
O may I ever find access,
To breathe my sorrows there!

Anne Steele. 1760.

482 PSALM 86. L. M.

O HEAR me, Lord, for I am poor,
And seek salvation at Thy door;
Bow down Thy gentle ear to me,
Who am opprest with misery.

2 Let mercy come from God on high,
The object of my daily cry;
I daily knock, I daily wait,
For mercy's alms, at mercy's gate.

3 Thou, Lord, art good, and Thou dost stand
With sealèd pardons in Thy hand;
O how the dews of mercy fall,
And answer at Thy people's call!

4 Lord, guide me in Thy secret way;
With such a Guide I shall not stray:
Bring me into a heavenly frame,
Unite my heart to fear Thy Name.

5 O King of Nations, Lord of all,
Before Thee shall all nations fall;
And every language shall confess
Thy glorious everlastingness!

John Mason. 1683 *a.*

483 11.10.

COME, ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;—
Earth has no sorrow that Heaven cannot heal.

2 Joy of the desolate, light of the straying,
Hope, when all others die, fadeless and pure!
Here speaks the Comforter, tenderly saying,
Earth has no sorrow that Heaven cannot cure.

3 Here see the Bread of Life; see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love; come, ever knowing
Earth has no sorrow but Heaven can remove.

Vs. 1, 2, *Thomas Moore.* 1816.
V. 3, *Thomas Hastings.* 1831–32.

484 8.6.8.8.

WHEN I can trust my all with God,
In trial's fearful hour,
Bow, all resigned, beneath His rod,
And bless His sparing power,
A joy springs up amid distress,
A fountain in the wilderness.

2 O, to be brought to Jesus' feet,
Though sorrows fix me there,
Is still a privilege; and sweet
The energies of prayer,
Though sighs and tears its language be,
If Christ be nigh, and smile on me.

3 Then blessèd be the Hand that gave,
Still blessèd when it takes:
Blessèd be He Who smites to save,
Who heals the heart He breaks.
Perfect and true are all His ways,
Whom heaven adores and death obeys.

Josiah Conder. 1818.

485 S. M.

IN weariness and pain,
By sins and fears opprest,
I turn me to my Rest again,
My soul's eternal Rest:

2 The Lamb that died for me,
And still my load doth bear;
To Jesus' streaming wounds I flee,
And find my quiet there.

3 Jesus, was ever grief,
Was ever love like Thine?
Thy sorrow, Lord, is my relief,
Thy life hath ransomed mine.

4 O may I rise with Thee,
And soar to things above,
And spend a blest eternity
In praise of dying Love.

Charles Wesley. 1749. *a*

486 S. M

THOU very present Aid
In suffering and distress;
The soul which still on Thee is stayed
Is kept in perfect peace.

2 The soul by faith reclined
On his Redeemer's breast,
Midst raging storms exults to find
An everlasting rest.

3 Sorrow and fear are gone,
Whene'er Thy face appears;
It stills the sighing orphan's moan,
And dries the widow's tears.

4 It hallows every cross;
It sweetly comforts me;
Makes me forget my every loss,
And find my all in Thee.

5 Peace to the troubled heart,
Health to the sin-sick mind;
The wounded spirit's Balm Thou art,
The Healer of mankind.

6 Jesus, to Whom I fly,
Doth all my wishes fill;
In vain created streams are dry,
I have the Fountain still.

7 Stript of my earthly friends,
I find them all in One;
And peace, and joy that never ends,
And heaven, in Christ alone.

Charles Wesley. 1749. *a.*

487 S. M.

YOUR harps, ye trembling saints,
Down from the willows take;
Loud, to the praise of Love divine,
Bid every string awake.

2 Though in a foreign land,
We are not far from home;
And nearer to our house above
We every moment come.

3 His grace will to the end
Stronger and brighter shine;
Nor present things, nor things to come,
Shall quench the spark divine.

4 When we in darkness walk,
Nor feel the heavenly flame,
Then is the time to trust our God,
And rest upon His Name.

5 Soon shall our doubts and fears
Subside, at His control:
His loving-kindness shall break through
The midnight of the soul.

6 Blest is the man, O God,
That stays himself on Thee!
Who waits for Thy salvation, Lord,
Shall Thy salvation see.

Augustus M Toplady. 1772.

488 *Wenn meine Sünd' mich kränken.* S. M.

WHEN sorrow and remorse
Prey at my heart, to Thee
I look, Who on the holy Cross
Wast slain for wretched me.

2 Thy Passion, Lord, inspires
My spirit day by day,
That I from all low dark desires
Have strength to flee away.

3 Whate'er the burden be,
The cross upon me laid,
Or want or shame, I look to Thee;
Be Thou, O Christ, my Aid.

4 And let Thy sorrows cheer
My soul when I depart:
Give strength to cast away all fear,
Console, sustain my heart.

5 Since Thou hast died for me,
Help me to trust Thy grace,
That Thou wilt take me up to Thee,
Where I shall see Thy face.

Justus Gesenius. 1646.
From Catherine Winkworth. *Tr.* 1855.

489 C. M. D.

THOU art my Hiding-place, O Lord!
On Thee I fix my trust,
Encouraged by Thy holy Word,
A feeble child of dust.
I have no argument beside,
I urge no other plea;
And 'tis enough the Saviour died,
The Saviour died for me.

2 When storms of fierce temptations beat,
And furious foes assail,
My refuge is the mercy-seat,
My hope within the veil.
From strife of tongues and bitter words
My spirit flies to Thee:
Joy to my heart the thought affords
My Saviour died for me.

3 'Mid trials heavy to be borne,
When mortal strength is vain,
A heart with grief and anguish torn,
A body racked with pain:
Ah, what could give the sufferer rest,
Bid every murmur flee,
But this, the witness in my breast
That Jesus died for me?

4 And when Thy awful voice commands
This body to decay,
And life, in its last lingering sands,
Is ebbing fast away,

Then, though it be in accents weak,
And faint and tremblingly,
O give me strength in death to speak,
"My Saviour died for me."

Thomas Raffles. 1833.

490 C. M.

O THOU, from Whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me!

2 When on my aching, burdened heart
My sins lie heavily,
My pardon speak, new peace impart;
In love, remember me!

3 Temptations sore obstruct my way,
And ills I cannot flee;
O give me strength, Lord, as my day;
For good, remember me!

4 Distrest with pain, disease, and grief,
This feeble body see;
Grant patience, rest, and kind relief;
Hear, and remember me!

5 When in the solemn hour of death
I wait Thy just decree:
Be this the prayer of my last breath,
Good Lord, remember me!

6 And when before Thy throne I stand
And lift my soul to Thee,
Then, with the saints at Thy right hand,
Good Lord, remember me!

Thomas Haweis. 1792. *a.*

491 C. M. D.

AND let this feeble body fail,
And let it droop or die;
My soul shall quit the mournful vale
And soar to worlds on high:
Shall join the disembodied saints,
And find its long-sought Rest,
That only bliss for which it pants,
In my Redeemer's breast.

2 In hope of that immortal crown,
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain:
I suffer on my threescore years
Till my Deliverer come,
And wipe away His servant's tears,
And take His exile home.

3 O what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see,
And trees of paradise!
I see a world of spirits bright,
Who reap the pleasures there;
They all are clothed in robes of white,
And conquering palms they bear.

4 O what are all my sufferings here,
If, Lord, Thou count me meet
With that enraptured host t' appear,
And worship at Thy feet!
Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day.

Charles Wesley. 1759. a.

492 C. M. D.

LORD, it belongs not to my care
Whether I die or live:
To love and serve Thee is my share,
And this Thy grace must give.
If life be long, I will be glad
That I may long obey;
If short, yet why should I be sad
To soar to endless day?

2 Christ leads me through no darker rooms
Than He went through before:
He that into God's kingdom comes
Must enter by this door.
Come, Lord, when grace has made me meet,
Thy blessed face to see;
For if Thy work on earth be sweet,
What will Thy glory be?

3 Then shall I end my sad complaints,
And weary sinful days,
And join with the triumphant saints
That sing Jehovah's praise.
My knowledge of that Life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

Richard Baxter. 1681. *a*

THANKSGIVING—NATIONAL.

493 6.6.4.6.6.6.4

GOD bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

2 For her our prayer shall rise
To God above the skies;
On Him we wait:
Thou Who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!

Charles Timothy Brooks. 1835.
Revised by John S. Dwight. 1841.

494 H. M.

BEFORE the Lord we bow,
The God Who reigns above,
And rules the world below,
Boundless in power and love.
Our thanks we bring, | Our hearts we raise
In joy and praise, | To heaven's high King.

2 The nation Thou hast blest,
May well Thy Love declare,
From foes and fears at rest,
Protected by Thy care.
For this fair land, | Our thanks we pay,
For this bright day, | Gifts of Thy hand.

3 May every mountain height,
Each vale and forest green,
Shine in Thy Word's pure light,
And its rich fruits be seen!
May every tongue | And join to raise
Be tuned to praise, | A grateful song.

4 Earth! hear thy Maker's voice,
Thy great Redeemer own;
Believe, obey, rejoice,
And worship Him alone.
Cast down thy pride, | And bow before
Thy sin deplore, | The Crucified.

5 And when in power He comes,
O may our native land,
From all its rending tombs,
Send forth a glorious band,
A countless throng, | To heaven's high King
Ever to sing | Salvation's song.

Francis Scott Key. 1832. *a.*

495 *Fast Day.* 8.7.

DREAD Jehovah, God of nations,
From Thy temple in the skies
Hear Thy people's supplications,
And for their deliverance rise!

2 Lo with deep contrition turning,
Humbly at Thy feet we bend;
Hear us, fasting, praying, mourning,
Hear us, spare us, and defend.

3 Though our sins, our hearts confounding,
Long and loud for vengeance call,
Thou hast mercy more abounding;
Jesus' Blood can cleanse them all.

4 Let that Love veil our transgression,
Let that Blood our guilt efface:
Save Thy people from oppression,
Save from spoil Thy Holy Place.

Rev. C—— F——. 1804.

496 *Wenn wir in höchsten Nöthen seyn.* L. M

WHEN in the hour of utmost need
We know not where to look for aid;
When days and nights of anxious thought
Nor help nor counsel yet have brought:

2 Then this our comfort is alone,
That we may meet before Thy throne,
And cry, O faithful God, to Thee
For rescue from our misery:

3 To Thee we raise our hearts and eyes,
Repenting sore with bitter sighs,
And seek Thy pardon for our sin,
And respite from our griefs within.

4 For Thou hast promised graciously
To hear all those who cry to Thee,
Through Him whose Name alone is great,
Our Saviour and our Advocate.

5 And thus we come, O God, to-day,
And all our woes before Thee lay;
For tried, afflicted, lo! we stand,
Peril and foes on every hand.

6 Ah, hide not for our sins Thy face;
Absolve us through Thy boundless grace;
Be with us in our anguish still,
Free us at last from every ill.

7 That so with all our hearts may we
Once more with joy give thanks to Thee,
And walk obedient to Thy Word,
And now and ever praise the Lord.

Paul Eber. 1560.
Tr. Catherine Winkworth. 1858. *a.*

497 PSALM 20. L. M.

NOW may the God of power and grace
Attend His people's humble cry,
Jehovah hear when Israel prays,
And bring deliverance from on high!

2 The Name of Jacob's God defends
Better than shields or brazen walls;
He from His sanctuary sends
Succor and strength when Zion calls.

3 In His salvation is our hope,
And in the Name of Israel's God
Our troops shall lift their banners up,
Our navies spread their flags abroad.

4 Some trust in horses trained for war,
And some of chariots make their boasts;
Our surest expectations are
From Thee, the Lord of heavenly hosts.

5 Now save us, Lord, from slavish fear;
Now let our hope be firm and strong,
Till Thy salvation shall appear,
And joy and triumph raise the song.

Isaac Watts. 1719.

498 S. M. D

LET God, the mighty God,
The Lord of hosts, arise,
With terror clad, with strength endued,
And rend and bow the skies!
Called down by faithful prayer,
Saviour, appear below,
Thy hand lift up, Thine arm make bare,
And quell Thy people's foe.

2 Our Refuge in distress,
In danger's darkest hour,
Appear as in the ancient days,
With full redeeming power:
That Thy redeemed may sing
In glad triumphant strains,
The Lord is God, the Lord is King,
The Lord for ever reigns!

3 We with our ears have heard,
Our fathers us have told
The work that in their days appeared,
And in the times of old:
With such deliverance bless
Whom Thou hast chose for Thine,
That men and nations may confess
The work is all divine!

Charles Wesley. 1759.

499 S. M. D.

GOD of unbounded Power,
God of unwearied Love,
Be present in our dangerous hour,
Our danger to remove:
Jesus, Jehovah, Lord,
Thy wonted aid we claim;
Not trusting in our bow or sword,
But in Thy saving Name!

2 Our lives are hid with Thine,
Our hairs are numbered all,
Nor can without the Will divine
One worthless sparrow fall.
And shall a nation bleed,
And shall a kingdom fail,
While Thou, O Christ, art Lord and Head
O'er heaven and earth and hell?

3 Beneath Thy wings secure,
In patience we possess
Our souls, and quietly endure
Whate'er our God decrees.
Teach us to understand
The thunder of Thy power,
And thus, O Lord, to see Thy Hand,
Thy Truth and Love adore.

4 Escaped the hostile sword,
O may we fly to Thee,
And find in our redeeming Lord
Our life and liberty.
Our Strength and Righteousness,
O let us hold Thee fast,
With confidence divine, and peace
That shall forever last.

Charles Wesley. 1759. a

500 *Herr Gott, wir danken Dir.* 6.7.6.6.6.6.

LORD God, we worship Thee!
In loud and happy chorus,
We praise Thy love and power,
Whose goodness reigneth o'er us.
To heaven our song shall soar,
For ever shall it be
Resounding o'er and o'er,
Lord God, we worship Thee!

2 Lord God, we worship Thee!
For Thou our land defendest;
Thou pourest down Thy grace,
And strife and war Thou endest.
Since golden peace, O Lord,
Thou grantest us to see,
Our land, with one accord,
Lord God, gives thanks to Thee!

3 Lord God, we worship Thee!
Thou didst indeed chastise us,
Yet still Thy anger spares,
And still Thy mercy tries us:
Once more our Father's hand
Doth bid our sorrows flee,
And peace rejoice our land:
Lord God, we worship Thee!

4 Lord God, we worship Thee!
And pray Thee, Who hast blest us,
That we may live in peace,
And none henceforth molest us:
O crown us with Thy Love;
Fulfill our cry to Thee:
O Father, grant our prayer:
Lord God, we worship Thee!

Johann Franck. 1653.
Tr. Catherine Winkworth 1862.

HARVEST.

501 7s.

PRAISE to God, immortal praise
For the Love that crowns our days!
Bounteous Source of every joy,
Let Thy praise our tongues employ!

2 For the blessings of the field,
For the stores the gardens yield;
Flocks that whiten all the plain;
Yellow sheaves of ripened grain:

3 All that Spring, with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her overflowing stores:

4 These to Thee, our God! we owe,
Source whence all our blessings flow!
And for these our souls shall raise
Grateful vows and solemn praise.

Anna Letitia Barbauld. 1772.

502 L. M.

O GRACIOUS Hand that freely gives
The fruits of earth, our toil to bless!
O Love by which the sinner lives!
O let our tongues that Love confess!

2 Our God for all our need provides;
His sun alike o'er all doth shine;
From none His glorious beams He hides;
So rich, so free, His Love divine.

3 Again this Love our garners fills;
This Love again let all adore:
The cry of want His bounty stills,
Who biddeth all His Name implore.

4 O may our lives through grace abound
In holy fruits, and Thee proclaim!
Let all Thy courts with praises sound
Thy gracious hand, Thy wondrous Name.

5 Lord, when Thou shalt descend from heaven
Thy ransomed harvest here to reap,
O in that day Thy joy be given
To those who now go forth and weep.

Arthur Tozer Russell. 1848. *a.*

503 L. M. 6 lines.

LORD of the harvest! once again
We thank Thee for the ripened grain;
For crops safe carried, sent to cheer
Thy servants through another year;
For all sweet, holy thoughts supplied
By seed-time and by harvest-tide.

2 The bare dead grain in autumn sown,
Its robe of vernal green puts on;
Glad from its wintry grave it springs,
Fresh garnished by the King of kings.
So, Lord, to those who sleep in Thee
Shall new and glorious bodies be.

3 Nor vainly of Thy Word we ask
A lesson from the reaper's task;
So shall Thine angels issue forth;
The tares be burnt; the just of earth,
Playthings of sun and storm no more,
Be gathered to their Father's store.

4 Daily, O Lord, our prayers be said,
As Thou hast taught, for daily bread;
But not alone our bodies feed;
Supply our fainting spirits' need!
O Bread of Life! from day to day,
Be Thou their Comfort, Food, and Stay!

Joseph Anstice. 1836.

504. *Was Gott thut, das ist wohlgethan.* 7s. 6 lines

WHAT our Father does is well:
Blessèd truth His children tell!
Though He send for plenty, want,
Though the harvest store be scant,
Yet we rest upon His Love,
Seeking better things above.

2 What our Father does is well:
Shall the wilful heart rebel
If a blessing He withhold
In the field, or in the fold,
Is He not Himself to be
All our Store eternally?

3 What our Father does is well:
Though He sadden hill and dell,
Upward yet our praises rise
For the strength His Word supplies.
He has called us sons of God;
Can we murmur at His rod?

4 What our Father does is well:
May the thought within us dwell;
Though nor milk nor honey flow
In the barren Canaan now,
God can save us in our need,
God can bless us, God can feed.

5 Therefore unto Him we raise
Hymns of glory, songs of praise;
To the Father and the Son
And the Spirit, Three in One,
Honor, might, and glory be,
Now and through eternity.

Benjamin Schmolk. 1720.
Tr. Sir Henry Williams Baker. 1861. *a.*

THE FAMILY.

505 *Marriage.* 7.6.

THE voice that breathed o'er Eden,
That earliest wedding day,
The primal marriage blessing,
It hath not passed away.

2 Still in the pure espousal
Of Christian man and maid,
The Holy Three are with us,
The threefold grace is said.

3 Be present, holy Father,
To give away this bride,
As Eve Thou gav'st to Adam
Out of His own pierced side:

4 Be present, Son of Mary,
To join their loving hands,
As Thou didst bind two natures
In Thine eternal bands:

5 Be present, Holiest Spirit,
To bless them as they kneel,
As Thou for Christ the Bridegroom
The heavenly spouse dost seal.

6 O spread Thy pure wings o'er them,
Let no ill power find place,
When onward to Thine altar
Their hallowed path they trace,

7 To cast their crowns before Thee
In perfect sacrifice,
Till to the home of gladness
With Christ's own Bride they rise.

John Keble. 1857. c.

506 C. M.

THRICE happy souls, who, born of heaven,
While yet they sojourn here
Humbly begin their days with God,
And spend them in His fear.

2 Midst hourly cares may love present
Its incense to Thy throne;
And while the world our hands employs
Our hearts be Thine alone!

3 When to laborious duties called,
Or by temptations tried,
We'll seek the shelter of Thy wings,
And in Thy strength confide.

4 As different scenes of life arise,
Our grateful hearts would be
With Thee amid the social band,
In solitude with Thee.

5 At night we lean our weary heads
On Thy paternal breast,
And safely folded in Thine arms,
Resign our powers to rest.

6 In solid pure delights, like these,
Let all my days be passed;
Nor shall I then impatient wish,
Nor shall I fear the last.

Philip Doddridge. 1755. a

MORNING OR EVENING.

507 L. M. 6 lines

WHEN, streaming from the eastern skies,
The morning light salutes my eyes,
O Sun of Righteousness divine,
On me with beams of mercy shine;
Chase the dark clouds of sin away,
And turn my darkness into day.

2 When to heaven's great and glorious King
My morning sacrifice I bring;
And, grieving o'er my guilt and shame,
Ask mercy, Saviour, in Thy Name:
My conscience sprinkled with Thy Blood,
And be my Advocate with God.

3 When each day's scenes and labors close,
And wearied nature seeks repose,
With pardoning mercy richly blest,
Guard me, my Saviour, while I rest:
And as each morning's sun shall rise,
O lead me onward to the skies.

4 And at my life's last setting sun,
My conflict o'er, my labors done,
Jesus, Thy heavenly radience shed,
To cheer and bless my dying bed;
And from death's gloom my spirit raise,
To see Thy face and sing Thy praise.

William Shrubsole, 1813. a.

508 7s.

LORD, to Thee I lift my eyes,
Hands and heart I lift to Thee;
Let my prayer accepted rise,
Weak, imperfect, though it be.

2 Teach me, Lord, Thy Name to know;
Teach me, Lord, Thy Name to love;
May I do Thy will below,
As Thy will is done above.

3 Saviour, God, Thy grace impart,
Give me strength to follow Thee;
Live Thyself within my heart,
Set my ransomed spirit free.

4 When I go to rest at night,
O'er me watch and near me stay:
And when morning brings the light,
May I wake to praise and pray.

Edward Scobell's Col. 1836. a.
V. 2, Sunday-School Union H.-B. 1835.

509 7s.

GRACIOUS God! to Thee we pray,
Give us grace to pray aright;
Guide and bless us every day,
And defend us every night.

2 Let Thy mercy, while we live,
Every needful want supply;
And Thy blissful presence give,
To support us when we die.

Sunday-School Union H.-B. 1835.

MORNING.

510 L. M

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

2 Wake and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.

3 All praise to Thee, Who safe hast kept,
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake!

4 Lord, I my vows to Thee renew;
Disperse my sins as morning dew;

Guard my first springs of thought and will,
And with Thyself my spirit fill.

5 Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

Thomas Ken. 1695–1709. *a*

511 *Gott des Himmels und der Erden.* 8.7.7.7.

GOD, Who madest earth and heaven,
Father, Son, and Holy Ghost,
Who the day and night hast given
Sun and moon and starry host,
Thou Whose mighty hand sustains
Earth and all that she contains:

2 Praise to Thee my soul shall render,
Who this night hast guarded me,
My omnipotent Defender,
Who from ill dost set me free;—
Free from danger, anguish, woe,
Free from the infernal foe.

3 Let the night of my transgression
With night's darkness pass away:
Jesus, into Thy possession
I resign myself to-day.
In Thy wounds I find relief
From my greatest sin and grief.

4 Grant that I may rise this morning,
From the lethargy of sin;
So my soul, through Thy adorning,
Shall be glorious within;
And I, at the judgment day,
Shall not be a cast-away.

5 Let my life and conversation
Be directed by Thy Word;
Lord, Thy constant preservation
To Thy erring child afford.
Nowhere but alone in Thee,
From all harm can I be free.

6 Wholly to Thy blest protection
I commit my heart and mind;
Mighty God! to Thy direction
Wholly may I be resigned.
Lord, my Shield, my Light divine,
O accept, and own me Thine!

7 Lord, to me, Thine angel sending,
Keep me from the subtle foe;
From his craft and might defending,
Never let Thy wanderer go,
Till my final rest be come,
And Thine angel bear me home.

Heinrich Albert. 1643.
Tr. John Christian Jacobi. 1722.
And Arthur Tozer Russell. 1848.

512 *Jam Lucis orto Sidere.* C. M.

NOW that the sun is beaming bright,
Once more to God we pray,
That He, the uncreated Light,
May guide our souls this day.

2 No sinful word, no deed of wrong,
Nor thoughts that idly rove;
But simple truth be on our tongue,
And in our hearts be love.

3 And while the hours in order flow,
O Christ, securely fence
Our gates, beleagured by the foe,
The gate of every sense.

4 And grant that to Thine honor, Lord,
Our daily toil may tend:
That we begin it at Thy word,
And in Thy favor end.

Tr. John Henry Newman. 1842. *a*

513 S. M

WE lift our hearts to Thee,
O Day-Star from on high!
The sun itself is but Thy shade,
Yet cheers both earth and sky.

2 O let Thy orient beams
The night of sin disperse;
The mists of error and of vice
Which shade the universe.

3 How beauteous nature now!
How dark and sad before!
With joy we view the pleasing change,
And nature's God adore.

4 O may no gloomy crime
Pollute the rising day;
May Jesus' Blood, like morning dew,
Wash all our stains away.

5 May we this life improve,
To mourn for errors past;
And live this short revolving day
As if it were our last.

John Wesley. 1741. *a*

514 C. M

LORD, for the mercies of this night
My humble thanks I pay,
And unto Thee I dedicate
The firstfruits of the day.

2 Let this day praise Thee, O my God,
And so let all my days:
And O, let my eternal day
Be Thy eternal praise!

John Mason. 1683

EVENING.

515 7s

SOFTLY now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee!

2 Thou Whose all-pervading eye
Naught escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

3 Soon for me the light of day
Shall for ever pass away:
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee!

4 Thou Who, sinless, yet hast known
All of man's infirmity;
Then from Thine eternal throne,
Jesus, look with pitying eye.

George Washington Doane. 1824.

516 S. M.

THE day, O Lord, is spent;
Abide with us, and rest;
Our heart's desires are fully bent
On making Thee our guest.

2 We have not reached that land,
That happy land, as yet,
Where holy angels round Thee stand,
Whose sun can never set.

3 Our sun is sinking now;
Our day is almost o'er:
O Sun of Righteousness, do Thou
Shine on us evermore.

John Mason Neale. 1842.

517 10s.

ABIDE with me! fast falls the eventide;
The darkness deepens: Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, O abide with me!

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou Who changest not, abide with me!

3 Not a brief glance I beg, a passing word,
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

4 Come not in terrors as the King of kings,
But kind and good, with healing on Thy wings;
Tears for all woes, a heart for every plea;
O Friend of sinners, thus abide with me!

5 Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee:
On to the close, O Lord, abide with me!

6 I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!

7 I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

8 Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me!

Henry Francis Lyte. 1847.

518 *Lucis Creator optime.* 7s.

SOURCE of light and life divine,
Thou didst cause the light to shine;
Thou didst bring Thy sunbeams forth
O'er Thy new created earth.

2 Shade of night, and morning ray,
Took from Thee the name of day;
Now again the shades are nigh,
Listen to our mournful cry.

3 May we ne'er, by guilt deprest,
Lose the way to endless rest;
May no thoughts impure and vain
Draw our souls to earth again.

4 Rather lift them to the skies,
Where our dear-bought treasure lies;
Help us in our daily strife,
Make us struggle into life.

Gregory I. d. 604.
Tr. John Chandler. 1837. a.

519 C. M.

NOW from the altar of our hearts
Let incense flames arise;
Assist us, Lord, to offer up
Our evening sacrifice.

2 Awake, our love, awake, our joy,
Awake, our hearts and tongue:
Sleep not when mercies loudly call,
Break forth into a song.

3 Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More fleet and free than they.

4 New time, new favors, and new joys,
Do a new song require;
Till we shall praise Thee as we would,
Accept our heart's desire.

5 Lord of our time, Whose hand hath set
New time upon our score;
Thee may we praise for all our time,
When time shall be no more!

John Mason. 1683. a

520 Τὴν ἡμέραν διελθὼν. 7.6.8.8.

THE day is past and over:
All thanks, O Lord, to Thee!
I pray Thee now that sinless
The hours of dark may be.
O Jesus, keep me in Thy sight,
And save me through the coming night!

2 The toils of day are over:
I lift my heart to Thee:
And ask that free from peril
The hours of dark may be.
O Jesus, make their darkness light,
And guard me through the coming night!

3 Be Thou my soul's Preserver,
O God! for Thou dost know
How many are the perils
Through which I have to go.
Lover of men, O hear my call,
And guard and save me from them all!

Anatolius. ab. 450.
Tr. John Mason Neale. 1862. a

521 *Hinunter ist der Sonnenschein.* L. M.

SUNK is the sun's last beam of light,
And now the world is wrapt in night;
Christ, light us with Thy heavenly ray,
Nor let our feet in darkness stray.

2 Thanks, Lord, that Thou throughout the day
Hast kept all grief and harm away;
That angels tarried round about
Our coming in and going out.

3 Whate'er of wrong we've done or said,
Let not the charge on us be laid;
That, through Thy free forgiveness blest,
In peaceful slumber we may rest.

4 Thy guardian angels round us place,
All evil from our couch to chase;
Our soul and body, while we sleep,
In safety, gracious Father, keep.

Nikolaus Hermann. 1560.
Tr. Frances Elizabeth Cox. 1841. *a*

522 L. M.

ALL praise to Thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings!

2 Forgive me, Lord, for Thy dear Son,
The ill that I this day have done:
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

3 Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the final day.

4 O when shall I, in endless day,
For ever chase dark sleep away,
And hymns divine with angels sing
In endless praise to Thee, my King?

Thomas Ken. 1695–1709. *a.*

523 L. M.

SUN of my soul, Thou Saviour dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

2 When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast!

3 Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

4 If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

5 Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

6 Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy Love
We lose ourselves in Heaven above.

John Keble. 1827

524 L. M. Pec.

INSPIRER and Hearer of prayer,
Thou Shepherd and Guardian of Thine,
My all to Thy covenant care
I, sleeping or waking, resign.

2 If Thou art my Shield and my Sun,
The night is no darkness to me;
And fast as my minutes roll on,
They bring me but nearer to Thee.

3 A sovereign Protector I have,
Unseen, yet for ever at hand;
Unchangeably faithful to save,
Almighty to rule and command.

4 His smiles and His comforts abound,
His grace, as the dew, shall descend;
And walls of salvation surround
The soul He delights to defend.

Augustus M. Toplady. 1774. *a.*

525 8.7.8.7.7.7.

THROUGH the day Thy Love hath spared us,
Now we lay us down to rest;
Through the silent watches guard us,
Let no foe our peace molest:
Jesus, Thou our Guardian be;
Sweet it is to trust in Thee.

2 Pilgrims here on earth, and strangers
Dwelling in the midst of foes,
Us and ours preserve from dangers:
In Thine arms may we repose;
And when life's sad day is past,
Rest with Thee in heaven at last.

Thomas Kelly. 1806.

CHILDREN.

526 *Στομίον πώλον αδαῶν.* 6.6.4.6.6 6.4.

SHEPHERD of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy Name to sing,
And here our children bring,
To join Thy praise.

2 Thou art our holy Lord,
O all-subduing Word,
Healer of strife:
Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

3 O wisdom's great High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain
None calls on Thee in vain;
Help Thou dost not disdain,
Help from above.

4 Ever be near our side,
Our Shepherd and our Guide,
Our staff and song:
Jesus, Thou Christ of God,
By Thine enduring Word,
Lead us where Thou hast trod:
Make our faith strong.

5 So now, until we die,
Sound we Thy praises high,
And joyful sing:

Let all the holy throng
Who to Thy Church belong,
Unite and swell the song
To Christ our King!

From Clement of Alexandria. ab. 200
Tr. Henry Martyn Dexter. 1846.

527 *Palm Sunday.* 7.6.7.6. D.

WHEN, His salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to His Name.
Nor did their zeal offend Him,
But as He rode along,
He let them still attend Him,
And smiled to hear their song.

2 And since the Lord retaineth
His Love for children still,
Though now as King He reigneth
On Zion's heavenly hill:
We'll flock around His banner,
Who sits upon the throne,
And cry aloud, "Hosanna
To David's royal Son!"

3 For should we fail proclaiming
Our great Redeemer's praise,
The stones, our silence shaming,
Might well hosanna raise.
But shall we only render
The tribute of our words?
No; while our hearts are tender,
They, too, shall be the Lord's.

Joshua King. 1830.

528 7s. 6 lines.

JESUS, when a little Child,
Taught us what we ought to be;

Holy, harmless, undefiled,
Was the Saviour's infancy;
All the Father's glory shone
In the person of His Son.

2 As in age and strength He grew,
Heavenly wisdom filled His breast;
Crowds attentive round Him drew,
Wondering at their infant Guest;
Gazed upon His lovely face,
Saw Him full of truth and grace.

3 In His heavenly Father's house,
Jesus spent His early days;
There He paid His solemn vows,
There proclaimed His Father's praise;
Thus it was His lot to gain
Favor both with God and man.

4 Father, guide our steps aright
In the way that Jesus trod;
May it be our great delight
To obey Thy will, O God!
Then to us shall soon be given
Endless bliss with Christ in heaven.

Sunday-School Union H. B. 1853.

529 C. M.

O THOU, Whose infant feet were found
Within Thy Father's shrine,
Whose years, with changeless virtue crowned,
Were all alike divine;

2 Dependent on Thy bounteous breath,
We seek Thy grace alone,
In childhood, manhood, age, and death,
To keep us still Thine own!

Reginald Heber. 1827

530 7s.

LAMB of God, I look to Thee;
Thou shalt my example be;
Thou art gentle, meek, and mild,
Thou wast once a little child.

2 Fain I would be as Thou art;
Give me Thy obedient heart.
Thou art pitiful and kind:
Let me have Thy loving mind.

3 Loving Jesus, gentle Lamb,
In Thy gracious hands I am.
Make me, Saviour, what Thou art,
Live Thyself within my heart.

4 I shall then show forth Thy praise,
Serve Thee all my happy days:
Then the world shall always see
Christ, the holy Child, in me.

Charles Wesley. 1742.

531 *Weil ich Jesu Schäflein bin.* 7s. 6 lines.

SEEING I am Jesus' lamb,
Ever glad at heart I am
O'er my Shepherd kind and good,
Who provides me daily food,
And His lamb by name doth call,
For He knows and loves us all.

2 Guided by His gentle staff
Where the sunny pastures laugh,
I go in and out and feed,
Lacking nothing that I need.
When I thirst, my feet He brings
To the fresh and living springs.

3 Shall I not rejoice for this?
He is mine, and I am His:

And when these bright days are past
Safely in His arms at last
He will bear me home to heaven;
Ah, what joy hath Jesus given!

Henrietta Louisa von Hayn. 1778.
Tr. Catherine Winkworth. 1858. *a.*

532 8.7.

SAVIOUR, Who Thy flock art feeding
With the Shepherd's kindest care,
All the feeble gently leading,
While the lambs Thy bosom share;

2 Now, these little ones receiving,
Fold them in Thy gracious arm;
There, we know, Thy Word believing,
Only there, secure from harm.

3 Never, from Thy pasture roving,
Let them be the lion's prey;
Let Thy tenderness, so loving,
Keep them through life's dangerous way.

4 Then within Thy fold eternal
Let them find a resting-place,
Fed in pastures ever vernal,
Drink the rivers of Thy grace.

William Augustus Muhlenberg. 1826

PRIVATE DEVOTION.

533 C. M.

FAR from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

2 The calm retreat, the silent shade,
With prayer and praise agree;
And seem by Thy sweet bounty made
For those who follow Thee.

3 There, if Thy Spirit touch the soul,
And grace her mean abode,
O with what peace, and joy, and love,
She communes with her God!

4 There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

5 Author and Guardian of my life,
Sweet Source of light divine,
And, all harmonious names in one,
My Saviour,— Thou art mine!

6 What thanks I owe Thee, and what love,
A boundless, endless store,
Shall echo through the realms above
When time shall be no more!

William Cowper. 1765.

534 C. M.

I LOVE to steal a while away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

2 I love in solitude to shed
The penitential tear,
And all His promises to plead
Where none but God can hear.

3 I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast
On Him Whom I adore.

4 I love by faith to take a view
Of brighter scenes in heaven;
The prospect doth my strength renew,
While here by tempests driven.

5 Thus when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

Phœbe H. Brown. 1824.

535 C. M.

DO not I love Thee, O my Lord?
Behold my heart, and see;
And cast each idol from its throne,
That dares to rival Thee.

2 Is not Thy Name melodious still
To mine attentive ear?
Doth not each pulse with pleasure bound,
My Saviour's voice to hear?

3 Hast Thou a lamb in all Thy flock,
I would disdain to feed?
Hast Thou a foe, before whose face
I fear Thy cause to plead?

4 Thou know'st I love Thee, dearest Lord;
But O, I long to soar
Far from the sphere of mortal joys,
That I may love Thee more.

Philip Doddridge. 1755. a.

536 6.4.6.6.4.

NEARER, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still, all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

2 Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,

Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

3 There let my way appear
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee
Nearer to Thee!

4 Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still, all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Sarah Flower Adams. 1841.

537 *For the Aged.* C. P. M.

WITH years oppress, with sorrow worn,
Dejected, harassed, sick, forlorn,
To Thee, O God, I pray:
To Thee my withered hands arise,
To Thee I lift these failing eyes;
O cast me not away!

2 Thy mercy heard my infant prayer:
Thy love, with all a mother's care,
Sustained my childish days:
Thy goodness watched my ripening youth,
And formed my heart to love Thy truth,
And filled my lips with praise.

3 O Saviour, has Thy grace declined?
Can years affect the eternal Mind,
Or time its Love decay?
A thousand ages in Thy sight,
And all their long and weary flight,
Are gone like yesterday.

4 Then, e'en in age and grief, Thy Name
Shall still my languid heart inflame,
And bow my faltering knee:
O yet this bosom feels the fire;
This trembling hand and drooping lyre
Have yet a strain for Thee!

5 Yes, broken, tuneless, still, O Lord,
This voice, transported, shall record
Thy goodness, tried so long;
Till, sinking slow with calm decay,
Its feeble murmurs melt away
Into a seraph's song.

Sir Robert Grant. d. 1838.

DEATH.

538 PSALM 90. C. M

OUR God, our Help in ages past,
Our Hope for years to come;
Our Shelter from the stormy blast,
And our eternal Home!

2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

3 Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

4 Thy word commands our flesh to dust
"Return, ye sons of men;"
All nations rose from earth at first,
And turn to earth again.

5 Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

6 Like flowery fields the nations stand,
Pleased with the morning light:
The flowers beneath the mower's hand
Lie withering ere 'tis night.

7 Our God, our Help in ages past,
Our Hope for years to come,
Be Thou our Guard while troubles last,
And our eternal Home!

Isaac Watts. 1714.

539 C. M.

THEE we adore, Eternal Name,
And humbly own to Thee
How feeble is our mortal frame,
What dying worms are we!

2 Our wasting lives grow shorter still,
As days and months increase;
And every beating pulse we tell
Leaves but the number less.

3 The year rolls round, and steals away
The breath that first it gave;
Whate'er we do, where'er we be,
We're travelling to the grave.

4 Dangers stand thick through all the ground
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

5 Waken, O Lord, our drowsy sense,
To walk this dangerous road;
And if our souls are hurried hence,
May they be found with God.

Isaac Watts. 1707.

540 C. M.

LET others boast how strong they be,
Nor death nor danger fear;
But we'll confess, O Lord, to Thee,
What feeble things we are.

2 Fresh as the grass our bodies stand,
And flourish bright and gay:
A blasting wind sweeps o'er the land,
And fades the grass away.

3 Our life contains a thousand springs,
And dies if one be wrong;
Strange, that a harp of thousand strings
Should keep in tune so long!

4 But 'tis our God supports our frame,
The God that formed us first,
Salvation to the almighty Name
That reared us from the dust!

5 While we have breath, or life, or tongues,
Our Maker we'll adore.
His Spirit moves our heaving lungs,
Or they would breathe no more.

Isaac Watts. 1707. a.

541 S. M. D

A FEW more years shall roll,
A few more seasons come,
And we shall be with those that rest,
Asleep within the tomb:
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious Blood,
And take my sins away!

2 A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more.
A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

3 'Tis but a little while
And He shall come again,
Who died that we might live, Who lives
That we with Him may reign.
Then, O my Lord, prepare
My soul for that glad day;
O wash me in Thy precious Blood,
And take my sins away!

Horatius Bonar. 1856.

542 11s.

I WOULD not live alway; I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer,

2 I would not live alway, thus fettered by sin,
Temptation without, and corruption within:
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.

3 I would not live alway; no, welcome the tomb;
Since Jesus hath lain there, I dread not its gloom:
There sweet be my rest, till He bid me arise
To hail Him in triumph descending the skies.

4 Who, who would live alway, away from his God?
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns:

5 Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul?

William Augustus Muhlenberg. 1826.

543 *Gravi me terrore pulsas.* 8.7. 6 lines.

O WHAT terror in the forethought,
Ending scene of mortal life!
Heart is sickened, reins are loosened,
Thrills each nerve, with terror rife,
When the anxious heart depicteth
All the anguish of the strife!

2 Christ, unconquered King of glory!
Thou my wretched soul relieve
In that last extremest terror
When the body she must leave:
Let the Accuser of the brethren
O'er me then no power receive!

3 Let the Prince of darkness vanish,
And Gehenna's legions fly!
Shepherd, Thou Thy sheep, thus ransomed,
To Thy country lead on high,
Where for ever in fruition
I may see Thee eye to eye!

Peter Damian. d. 1072.
Tr. John Mason Neale. 1851.

544 *Mein Gott, ich weiss wohl dass ich sterbe.* L. M. 6 lines.

MY God, I know that I must die:
My mortal life is passing hence;
On earth I neither hope nor try
To find a lasting residence.
Then teach me by Thy heavenly grace
With joy and peace my death to face.

2 My God, I know not *when* I die;
What is the moment or the hour,
How soon the clay may broken lie,
How quickly pass away the flower:
Then may Thy child preparèd be
Through time to meet eternity.

3 My God, I know not *how* I die;
For death has many ways to come,
In dark mysterious agony,
Or gently as a sleep to some.
Just as Thou wilt, if but it be
To bring me, blessèd Lord, to Thee!

4 My God, I know not *where* I die,
Where is my grave, beneath what strand;
Yet from its gloom I do rely
To be delivered by Thy hand.
Content, I take what spot is mine,
Since all the earth, my Lord, is Thine.

5 My gracious God, when I must die,
O bear my happy soul above,
With Christ, my Lord, eternally
To share Thy glory and Thy Love;
Then comes it right and well to me,
When, where, and how my death shall be.

Benjamin Schmolck. d. 1704.
Tr. Jane Borthwick. 1854. *a*

545 *Ich weiss es wird mein Ende kommen.* L. M. 6 lines

I KNOW my end must surely come,
But know not when, or where, or how;
It may be I shall hear my doom
To-night, to-morrow, nay, or now;
Ere yet this present hour is fled,
This living body may be dead.

2 Lord Jesus, let me daily die,
And at the last Thy presence give;
Then Death his utmost power may try,
He can but make me truly live.
Then welcome my last hour shall be,
When, where, and how it pleases Thee.

Solomo Franck. 1711.
Tr. Catherine Winkworth. 1858.

546 *Wer weiss, wie nahe mir mein Ende.* L. M. 6 lines.

WHO knows how near the end may be?
Time speeds away, and death comes on
How swiftly, ah, how suddenly,
May death be here, and life be gone!
My God, for Jesus' sake I pray
Thy peace may bless my dying day

2 O Father, cover all my sins
With Jesus' merits, Who alone
The pardon that I covet wins,
And makes His long-sought Rest my own.
My God, for Jesus' sake I pray
Thy peace may bless my dying day.

3 Then death may come or tarry yet;
I know in Christ I perish not.
He never will His own forget;
He gives me robes without a spot.
My God, for Jesus' sake I pray
Thy peace may bless my dying day.

4 And thus I live in God at peace,
And die without a thought of fear,
Content to take what God decrees.
For through His Son my faith is clear;
His grace shall be in death my stay,
And peace shall bless my dying day.

Emilia Juliana, Countess of Schwarzburg-Rudolstadt. 1688
Tr. Catherine Winkworth. 1858.

547 *Wenn mein Stündlein vorhanden ist.* 8.7.8.8.7. Iambic

WHEN my last hour is close at hand,
My last sad journey taken,
Do Thou, Lord Jesus, by me stand,
Let me not be forsaken.
O Lord, my spirit I resign
Into Thy loving hands divine;
'Tis safe within Thy keeping.

2 Countless as sands upon the shore,
My sins may then appall me;
Yet, though my conscience vex me sore,
Despair shall not enthrall me:
For as I draw my latest breath,
I'll think, Lord Christ, upon Thy Death,
And there find consolation.

3 I shall not in the grave remain,
Since Thou death's bonds hast severed,
But hope with Thee to rise again,
From fear of death delivered,
For where Thou art, there I shall be.
That I may ever live with Thee:
This is my joy in dying.

4 And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending,

Till Jesus Christ, God's only Son,
Opens the gates of bliss, leads on
To heaven, to life eternal.

Nikolaus Hermann. 1562.
Tr. Edgar Alfred Bowring. 1861.

548 *Kommt an der Tod.* L. M. 6 lines

WHEN the last agony draws nigh,
My spirit sinks in bitter fear:
Courage! I conquer though I die,
For Christ with death once wrestled here.
Thy strife, O Christ, with death's dark power
Upholds me in this fearful hour.

2 In faith I hide myself in Thee;
I shall not perish in the strife;
I share Thy war, Thy victory,
And death is swallowed up of Life.
Thy strife, O Christ, with death of yore
Hath conquered, and I fear no more.

Nikolaus Andreas Gramlich. 1727.
Tr. Catherine Winkworth. 1855.

549 *Herr Jesu Christ, wahr Mensch und Gott.* L. M. 6 lines.

LORD Jesus Christ, true Man and God,
Who borest anguish, scorn, the rod,
And diedst at last upon the Tree,
To bring Thy Father's grace to me:
I pray Thee, through that bitter woe,
Let me, a sinner, mercy know.

2 When comes the hour of failing breath,
And I must wrestle, Lord, with death,
When from my sight all fades away,
And when my tongue no more can say,
And when mine ears no more can hear,
And when my heart is racked with fear;

3 When all my mind is darkened o'er,
And human help can do no more;
Then come, Lord Jesus, come with speed,
And help me in my hour of need;
Lead me from this dark vale beneath,
And shorten then the pangs of death.

4 Joyful my Resurrection be;
Thou in the Judgment plead for me,
And hide my sins, Lord, from Thy face,
And give me Life, of Thy dear grace.
I trust in Thee, O blessed Lord,
And claim the promise of Thy Word.

5 Dear Lord, forgive us all our guilt;
Help us to wait until Thou wilt
That we depart; and let our faith
Be brave, and conquer e'en in death:
Firm resting on Thy sacred Word,
Until we sleep in Thee, our Lord.

Paul Eber. 1557.
Tr. Catherine Winkworth. 1855.

In near prospect of Death.

550 *Mein Gott, in Deine Hände.* C. M.

MY God, to Thee I now commend
My soul; for Thou, O Lord,
Dost live and love me without end,
And wilt perform Thy word.

2 To whom else should I make my plea,
That heavenly life be mine?
All souls, my God, belong to Thee;
My soul is also Thine.

3 Thou gav'st my spirit at my birth;
Take back what Thou hast given;
And with the Lord I served on earth
Grant me to live in heaven.

4 My soul is sprinkled with the Blood
Thy Son hath shed for us,
And in Thy sight is pure and good,
Adorned and radiant thus.

5 Thou my Deliverer wast of yore;
From sin Thou mad'st me free:
Now, faithful God, do Thou once more
In death deliver me.

6 Thou liv'st and lovest without end,
And dost perform Thy word:
My parting soul I now commend
To Thee, my God and Lord!

Philipp Friederich Hiller. 1765.
Tr. Catherine Winkworth. 1855.

551 *O Herre Gott, in meiner Not.* L. M. 6 lines.

O LORD my God, I cry to Thee!
In my distress Thou helpest me.
To Thee myself I all commend:
O swiftly now Thine angel send
To guide me home, and cheer my heart,
Since Thou dost call me to depart.

2 O Jesus Christ, Thou Lamb of God,
Once slain to take away our load;
Now let Thy Cross, Thine agony,
Avail to save and solace me;
Thy death to open Heaven, and there
Bid me the joy of angels share.

3 O Holy Spirit, at the end,
Sweet Comforter, be Thou my Friend;
When death and hell assail me sore,
Leave me, O leave me nevermore,
But bear me safely through the strife,
As Thou hast promised, into Life!

Nikolaus Selnecker. 1587.
Tr. Catherine Winkworth. 1858.

BURIAL.

552 11s.

THE things of the earth in the earth let us lay,
The ashes with ashes, the dust with the clay:
But lift up the heart, and the eye, and the love,
O lift up the soul to the regions above!

2 Since He, the Immortal, hath entered the gate,
So too shall we mortals, or sooner or late:
Then stand we on Christ; let us mark Him ascend,
For His is the glory and life without end.

3 On earth with His own ones, the Giver of good,
Bestowing His blessing, a little while stood:
Now nothing can part us, nor distance, nor foes,
For lo! He is with us, and who can oppose?

4 So, Lord, we commit this our brother to Thee,
Whose body is dead, but whose spirit is free:
We know that thro' grace, when our life here is done,
We live still in Thee, and for ever in one.

5 All glory to Thee, Father, Spirit, and Son,
Who Three art in Person, in substance but One,
In Whom we have victory over the grave,
Who lovest Thy people to pardon and save.

Joseph of the Studium. ab. 850.
Tr. John Mason Neale. 1864. *a.*

553 *Ach, wie so sanft entschlafest du.* C. M.

AT length released from many woes,
How sweetly dost thou sleep!
How calm and peaceful thy repose,
While Christ thy soul doth keep!

2 In earth's wide field thy body now
We sow, which lifeless lies,
In sure and certain hope that thou
More glorious shalt arise.

3 Then rest thee in thy lowly bed,
Nor shall our hearts repine;
Thy toils and woes are finishèd:
A happy lot is thine.

4 The Bridegroom will not long delay;
The Shepherd soon will come,
And take His cherished lamb away
To His eternal home.

5 Blest, who have Jesus' love esteemed
O'er every earthly thing;
For none of all His flock redeemed
Will Jesus fail to bring.

Gottfried Neumann. 1736.
Tr. Frances Elizabeth Cox. 1841. *a.*

554 *Am Grabe steh'n wir stille.* 7.6. D.

THE precious seed of weeping
To-day we sow once more,
The form of one now sleeping,
Whose pilgrimage is o'er.
Ah, death but safely lands him
Where we too would attain;
Our Father's voice demands him,
And death to him is gain.

2 He has what we are wanting,
He sees what we believe;
The sins on earth so haunting
Have there no power to grieve;
Safe in his Saviour's keeping,
Who sent him calm release;
'Tis only we are weeping,
He dwells in perfect peace.

3 The crown of life he weareth,
He bears the shining palm,
The "holy, holy," shareth,
And joins the angels' psalm;

But we poor pilgrims wander
Still through this land of woe,
Till we shall meet him yonder,
And all his joy shall know.

Karl Johann Philipp Spitta. 1833
Tr. Catherine Winkworth. 1862.

555 L. M.

ASLEEP in Jesus! blessed sleep,
From which none ever wakes to weep:
A calm and undisturbed repose,
Unbroken by the last of foes.

2 Asleep in Jesus! O how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death has lost his venomed sting.

3 Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:
No fear, nor woe, shall dim that hour
That manifests the Saviour's power.

4 Asleep in Jesus! O, for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high.

Margaret Mackay. 1832.

556 C. M.

WHY do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms.

2 Are we not tending upward too
As fast as time can move?
Nor should we wish the hours more slow,
To keep us from our Love

3 Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay,
There hopes unfading bloom.

4 The graves of all His saints He blessed,
And softened every bed:
Where should the dying members rest,
But with their dying Head?

5 Thence He arose, ascending high,
And showed our feet the way;
Up to the Lord our flesh shall fly
At the great rising-day.

6 Then let the last loud trumpet sound,
And bid our kindred rise;
Awake, ye nations under ground;
Ye saints, ascend the skies.

Isaac Watts. 1707. *a.*

557 REVELATION 14: 13. 7s.

HARK! a voice divides the sky:
Happy are the faithful dead,
In the Lord who sweetly die;
They from all their toils are freed.

2 Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great Reward,
Jesus is their endless Rest.

3 Followed by their works, they go
Where their Head had gone before;
Reconciled by grace below,
Grace hath opened mercy's door.

4 Justified through faith alone,
Here they knew their sins forgiven,
Here they lay their burden down,
Hallowed and made meet for heaven.

5 When from flesh the spirit freed
Hastens homeward to return,
Mortals cry, "A man is dead!"
Angels sing, "A child is born!"

Charles Wesley. 1742.

558 7s.

BLESSING, honor, thanks, and praise,
Pay we, gracious God, to Thee;
Thou, in Thine abundant grace,
Givest us the victory!

2 True and faithful to Thy word,
Thou hast glorified Thy Son,
Jesus Christ, our dying Lord,
He for us the fight hath won.

3 Lo, the prisoner is released,
Lightened of his fleshly load:
Where the weary are at rest,
He is gathered into God!

4 Lo, the pain of life is past,
All his warfare now is o'er:
Death and hell behind are cast,
Grief and suffering are no more.

5 Yes, the Christian's course is run,
Ended is the glorious strife;
Fought the fight, the work is done,
Death is swallowed up of Life!

Charles Wesley. 1742.

559 *Death of a Child.* 7s. 3 lines.

WHEREFORE should I make my moan,
Now the darling child is dead?
He to early rest is gone,
He to paradise is fled:
I shall go to him, but he
Never shall return to me.

2 God forbids his longer stay;
God recalls the precious loan;
God hath taken him away
From my bosom to His own:
Surely what He wills is best:
Happy in His will I rest.

3 Faith cries out, It is the Lord,
Let Him do as seems Him good!
Be Thy holy Name adored;
Take the gift a while bestowed;
Take the child no longer mine;
Thine he is, for ever Thine.

Charles Wesley. 1749.

560 *Guter Hirt, Du hast gestillt.* 7.8.7.7.

GENTLE Shepherd, Thou hast stilled
Now Thy little lamb's long weeping:
Ah how peaceful, pale, and mild,
In its narrow bed 'tis sleeping!
And no sigh of anguish sore
Heaves that little bosom more.

2 In this world of care and pain,
Lord, Thou wouldst no longer leave it:
To the sunny heavenly plain
Dost Thou now in joy receive it.
Clothed in robes of spotless white,
Now it dwells with Thee in light.

3 Ah, Lord Jesus, grant that we
Where it lives may soon be living,
And the lovely pastures see
That its heavenly food are giving,
Then the gain of death we'll prove,
Though Thou take what most we love.

Johann Wilhelm Meinhold, d. 1851.
Tr. Catherine Winkworth. 1835.

RESURRECTION.

561 S. M.

AND must this body die,
This mortal frame decay?
And must these active limbs of mine
Lie mouldering in the clay?

2 God my Redeemer lives,
And often from the skies
Looks down, and watches all my dust,
Till He shall bid it rise.

3 Arrayed in glorious grace
Shall these vile bodies shine,
And every shape and every face,
Look heavenly and divine.

4 These lively hopes we owe
To Jesus' dying Love:
We would adore His grace below,
And sing His power above.

5 Dear Lord, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise
With our immortal tongues.

Isaac Watts. 1707.

562 H. M.

MY life's a shade, my days
Apace to death decline:
My Lord is Life; He'll raise
My dust again, e'en mine.

Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

2 My peaceful grave shall keep
My form till that sweet day;
I shall awake from sleep
And leave my bed of clay.

Sweet truth to me! | And with these eyes
I shall arise, | My Saviour see.

3 Then welcome, harmless grave!
By thee to heaven I'll go:
My Saviour's Death shall save
Me from the flames below.
Sweet truth to me! | And with these eyes
I shall arise, | My Saviour see.

Samuel Crossman. 1663. *a.*

563 PSALM 17. L. M.

WHAT sinners value I resign:
Lord, 'tis enough that Thou art mine!
I shall behold Thy blissful face,
And stand complete in righteousness.

2 This life's a dream, an empty show;
But the bright world to which I go
Hath joys substantial and sincere:
When shall I wake and find me there?

3 O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul.

4 My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

Isaac Watts. 1719.

564 C. M.

'TIS sweet to rest in lively hope,
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home.

2 There shall my disimprisoned soul
Behold Him and adore:
Be with His likeness satisfied,
And grieve and sin no more;

3 Shall see Him wear that very flesh,
On which my guilt was lain;
His Love intense; His merit fresh,
As though but newly slain.

4 Soon too my slumbering dust shall hear
The trumpet's quickening sound;
And, by my Saviour's power rebuilt,
At His right hand be found.

5 These eyes shall see Him in that day,
The Lord that died for me:
And all my rising bones shall say,
Lord, who is like to Thee?

6 If such the views which grace unfolds,
Weak as it is below,
What raptures must the Church above
In Jesus' presence know!

Augustus M. Toplady. 1777. a.

JUDGMENT.

565 8.7.8.8.7. Iambic

GREAT God, what do I see and hear!
The end of things created!
The Judge of man I see appear,
On clouds of glory seated.
The trumpet sounds: the graves restore
The dead which they contained before;
Prepare, my soul, to meet Him.

2 The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet Him in the skies,
With joy their Lord surrounding;
No gloomy fears their souls dismay;
His presence sheds eternal day
On those prepared to meet Him.

3 But sinners, filled with guilty fears,
Behold His wrath prevailing,
For they shall rise, and find their tears
And sighs are unavailing;
The day of grace is past and gone;
Trembling they stand before the throne,
All unprepared to meet Him.

4 O Christ, Who diedst and yet dost live,
To me impart Thy merit;
My pardon seal, my sins forgive,
And cleanse me by Thy Spirit.
Beneath Thy Cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet Thee.

V. 1, *Anon.* 1802.
Vs. 2, 3, *William Bango Collyer.* 1812.

566 *Dies Iræ, Dies illa.* L. M.

THAT Day of wrath, that dreadful Day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful Day?

2 When, shrivelling like a parchèd scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:

3 Lord! on that Day, that wrathful Day,
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away.

Tr. Sir Walter Scott 1805. *a.*

567 C. M

THE angel comes, he comes to reap
The harvest of the Lord!
O'er all the earth, with fatal sweep,
Wide waves the flaming sword.

2 And who are they, in sheaves to bide
The fire of vengeance bound?
The tares, whose rank luxuriant pride
Choked the fair crop around.

3 And who are they reserved in store
God's treasure-house to fill?
The wheat, a hundred-fold that bore
Amid surrounding ill.

4 O King of mercy! grant us power
Thy fiery wrath to flee!
In Thy destroying angel's hour
O gather us to Thee!

Henry Hart Milman. 1827.

568 L. M.

THAT fearful Day, that Day of dread,
When Thou shalt judge the quick and dead,
O God! I shudder to foresee
The awful things which then shall be!

2 When Thou shalt come, Thy angels round,
With legions, and with trumpet sound;
O Saviour, grant me, in the air
With all Thy saints, to meet Thee there!

3 Weep, O my soul, ere that great Day,
When God shall shine in plain array;
O weep thy sin that thou mayst be
In that severest judgment free!

4 O Christ, forgive, remit, protect,
And set Thy servant with th' elect;
That I may hear the voice that calls
The righteous to Thy heavenly halls!

5 Sit not in judgment on each deed,
Nor each intent in strictness read;
Forgive, accept, and save me then,
O Thou Who lovest the souls of men!

Theodore of the Studium. ab. 820.
From John Mason Neale. Tr. 1862.

569 *Dies Iræ, Dies illa.* 8s. Trochaic.

DAY of wrath, that Day of mourning!
See fulfilled the prophet's warning,
Heaven and earth in ashes burning!

2 O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

3 Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.

4 Death is struck, and nature quaking;
All creation is awaking,
To its Judge an answer making.

5 Lo, the Book, exactly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded.

6 When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

7 What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

8 King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!

9 Think, kind Jesus! my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation!

10 Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace in vain be brought me?

11 Righteous Judge of retribution,
Grant Thy gift of absolution,
Ere that day's dread execution.

12 Guilty, now I pour my moaning,
All my shame with anguish owning!
Spare, O God, Thy suppliant, groaning!

13 Thou the woman gav'st remission,
Heard'st the dying thief's petition:
Hopeless else were my condition.

14 Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying!

15 With Thy favored sheep, O place me!
Nor amid the goats abase me:
But to Thy right hand upraise me.

16 While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.

17 Bows my heart in meek submission,
Strewn with ashes of contrition;
Succor Thou my lost condition!

18 Day of sorrows, Day of weeping,
When, in dust no longer sleeping,
Man awakes in Thy dread keeping!

19 To the Rest Thou didst prepare me
On Thy Cross, O Christ, upbear me!
Spare, O God, in mercy spare me!

Thomas de Celano, ab. 1250.
Tr. William Joseph Irons. 1848. *a.*

570 C. P. M.

WHEN Thou, my righteous Judge, shalt come
To call Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
So sinful and unfit to die,
Be found at Thy right hand?

2 Blest Saviour, grant it by Thy grace;
Be Thou my soul's sure Hiding-place,
In this my gracious day:
Thy pardoning voice O let me hear,
To still my unbelieving fear,
Nor let me fall away!

3 Among Thy saints let me be found,
Whene'er the archangel's trump shall sound,
To see Thy smiling face;
Then loudest of the throng I'll sing,
While heaven's resounding mansions ring
The riches of Thy grace.

Countess of Huntington's Hymn Book. cir. 1774.

571 C. M.

WHEN, rising from the bed of death,
O'erwhelmed with guilt and fear,
I see my Maker face to face,
O how shall I appear?

2 If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought:

3 When Thou, O Lord, shalt stand disclosed
In majesty severe,
And sit in judgment on my soul,
O how shall I appear?

4 But Thou hast told the troubled mind,
Who does her sins lament,
Of Him Who suffered unto death,
Her sufferings to prevent.

5 Then never shall my soul despair
Her pardon to procure,
Who knows Thine only Son has died
To make her pardon sure.

Joseph Addison. 1712. *a.*

572 S. M. D.

THOU Judge of quick and dead,
Before Whose bar severe,
With holy joy or guilty dread,
We all shall soon appear;
Our cautioned souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray:

2 To pray, and wait the hour,
That promised hour unknown,
When, robed in majesty and power,
Thou shalt from heaven come down,
The Immortal Son of Man,
To judge the human race,
With all Thy Father's dazzling train,
With all Thy glorious grace.

3 O may we all be found
Obedient to Thy word,
Attentive to the trumpet's sound,
And looking for our Lord!
O may we thus insure
A lot among the blest;
And watch a moment to secure
An everlasting rest.

Charles Wesley. 1749. *a.*

573 *Es ist gewisslich an der Zeit.* 8.7.8.8.7. Iambic.

WHEN all with awe shall stand around
To hear their doom allotted,
O may my worthless name be found
In the Lamb's book unblotted!
Grant me a firm, unshaken faith;
For Thou, my Saviour, by Thy Death,
Hast purchased my salvation.

2 Before Thou shalt as Judge appear,
Plead as my Intercessor;
And on that awful day declare
That I am Thy confessor.
Then bring me to that blessèd place
Where I may see, with open face,
The glory of Thy kingdom.

3 O Jesus! shorten the delay,
And hasten Thy salvation,
That we may see that glorious Day
Produce a new creation;
Lord Jesus, come, our Judge and King!
Come, change our mournful notes, to sing
Thy praise for ever. Amen.

Johann Magdeburg. 1565.
Tr. John Christian Jacobi. 1722. *a.*

HEAVEN.

574 C. M

THERE is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night
And pleasures banish pain.

2 There everlasting spring abides,
And never-withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

3 Sweet fields beyond the swelling flood,
Stand drest in living green:
So to the Jews old Canaan stood,
While Jordan rolled between.

4 But timorous mortals start and shrink
To cross this narrow sea,
And linger, shivering, on the brink,
And fear to launch away.

5 O could we make our doubts remove,
Those gloomy doubts that rise,
And view the Canaan that we love,
With unbeclouded eyes!

6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

Isaac Watts. 1706

575 L. M.

THINE earthly sabbaths, Lord, we love;
But there's a nobler rest above:
To that our laboring souls aspire,
With ardent hope and strong desire.

2 No more fatigue, no more distress,
Nor sin nor death shall reach the place;
No groans to mingle with the songs
Which warble from immortal tongues.

3 No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon!

4 O long-expected day, begin!
Dawn on these realms of woe and sin!
Fain would we leave this weary road,
And sleep in death, to rest with God.

Philip Doddridge. 1755. *a.*

576 8.7.7.7.

WHEN we pass through yonder river,
When we reach the farther shore,
There's an end of war for ever;
We shall see our foes no more:
All our conflicts then shall cease,
Followed by eternal peace.

2 O that hope, how bright, how glorious!
'Tis His people's blest reward;
In the Saviour's strength victorious,
They at length behold their Lord:
In His kingdom they shall rest,
In His love be fully blest

Thomas Kelly. 1809

577 S. M. D.

WE know, by faith we know,
If this vile house of clay,
This tabernacle, sink below
In ruinous decay;
We have a House above,
Not made with mortal hands;
And firm as our Redeemer's Love
That heavenly fabric stands.

2 It stands securely high,
Indissolubly sure;
Our glorious mansion in the sky
Shall evermore endure;
O may we enter there,
To perfect heaven restored!
O may we be caught up to share
The triumph of our Lord!

3 O let us put on Thee
In perfect holiness,
And rise prepared Thy face to see,
Thy bright, unclouded face!
Thy grace with glory crown,
Who hast the earnest given;
And then triumphantly come down,
And take us up to heaven!

Charles Wesley. 1744. *a*

578 *Jerusalem, du hochgebaute Stadt.* 10.6.7.6

JERUSALEM, thou city fair and high,
Would God I were in thee!
My longing heart fain, fain to thee would fly.
It will not stay with me;
Far over vale and mountain,
Far over field and plain,
It hastes to seek its Fountain
And quit this world of pain.

2 O happy day, and yet far happier hour,
When wilt Thou come at last?
When fearless to my Father's love and power
Whose promise standeth fast,
My soul I gladly render;
For surely will His hand
Lead her, with guidance tender,
To heaven her fatherland.

3 O Zion, hail! Bright city, now unfold
The gates of grace to me!
How many a time I longed for thee of old,
Ere yet I was set free
From yon dark life of sadness,
Yon world of shadowy naught,
And God had given the gladness,
The heritage I sought.

4 O what the tribe, or what the glorious host,
Comes sweeping swiftly down?
The chosen ones on earth who wrought the most,
The Church's brightest crown,
Our Lord hath sent to meet me;
As in the far-off years,
Their words oft came to greet me
In yonder land of tears.

5 Innumerous choirs before the shining throne
Their joyful anthems raise,
Till heaven's glad halls are echoing with the tone
Of that great hymn of praise,
And all its host rejoices,
And all its blessed throng
Unite their myriad voices
In one eternal song.

Johann Matthæus Meyfart. 1626.
Tr. Catherine Winkworth. 1858.

579 C. M.

JERUSALEM, my happy home,
Name ever dear to me!
When shall my labors have an end
In joy, and peace, and thee?

2 When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

3 O when, thou city of my God,
Shall I thy courts ascend,
Where evermore the angels sing,
Where sabbaths have no end?

4 There happier bowers than Eden's bloom,
Nor sin nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you.

5 Why should I shrink from pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

6 Apostles, martyrs, prophets there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

7 Jerusalem, my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

Composite. 1801. *a.*
From Francis Baker. 1628

580 *Wachet auf, ruft uns die Stimme.* P.

WAKE, awake, for night is flying,
The watchmen on the heights are crying;
Awake, Jerusalem, at last!
Midnight hears the welcome voices,
And at the thrilling cry rejoices:
Come forth, ye virgins, night is past!
The Bridegroom comes, awake,
Your lamps with gladness take;
Hallelujah!
And for His marriage feast prepare,
For ye must go to meet Him there.

2 Zion hears the watchmen singing,
And all her heart with joy is springing,
She wakes, she rises from her gloom;
For her Lord comes down all glorious,
The strong in grace, in truth victorious,
Her Star is risen, her Light is come!
Ah come, Thou blessèd Lord,
O Jesus, Son of God,
Hallelujah!
We follow till the halls we see
Where Thou hast bid us sup with Thee.

3 Now let all the heavens adore Thee,
And men and angels sing before Thee,
With harp and cymbal's clearest tone;
Of one pearl each shining portal,
Where we are with the choir immortal,
Of angels round Thy dazzling throne;
Nor eye hath seen, nor ear
Hath yet attained to hear
What there is ours;
But we rejoice, and sing to Thee
Our hymns of joy eternally.

Philipp Nikolai. 1599.
Tr. Catherine Winkworth. 1855.

581 8.7. D.

HEAR what God the Lord hath spoken:
O my people, faint and few,
Comfortless, afflicted, broken,
Fair abodes I build for you.
Thorns of heartfelt tribulation
Shall no more perplex your ways:
You shall name your walls salvation,
And your gates shall all be praise.

2 There, like streams that feed the garden,
Pleasures without end shall flow;
For the Lord, your faith rewarding,
All His bounty shall bestow.
Still in undisturbed possession,
Peace and righteousness shall reign:
Never shall you feel oppression,
Hear the voice of war again.

3 Ye, no more your suns descending,
Waning moons no more, shall see;
But, your griefs for ever ending,
Find eternal noon in Me.
God shall rise, and shining o'er you,
Change to day the gloom of night:
He, the Lord, shall be your Glory,
God your everlasting Light.

William Cowper. 177[illegible]

582 7s. D.

WHAT are these in bright array,
This innumerable throng,
Round the altar night and day
Hymning one triumphant song?
"Worthy is the Lamb, once slain,
Blessing, honor, glory, power,
Wisdom, riches to obtain,
New dominion every hour."

2 These through fiery trials trod;
These from great affliction came;
Now, before the throne of God,
Sealed with His Almighty Name,
Clad in raiment pure and white,
Victor-palms in every hand,
Through their great Redeemer's might,
More than conquerors they stand.

3 Hunger, thirst, disease unknown,
On immortal fruits they feed;
Them the Lamb amidst the throne
Shall to living fountains lead:
Joy and gladness banish sighs;
Perfect love dispels all fears;
And for ever from their eyes
God shall wipe away the tears.

James Montgomery. 1819.

583 6.6.8.4. D.

THE goodly land I see,
With peace and plenty blest!
A land of sacred liberty,
And endless rest.
There milk and honey flow,
And oil and wine abound,
And trees of life for ever grow,
With mercy crowned.

2 There dwells the Lord our King,
The Lord our Righteousness,
Triumphant o'er the world and sin,
The Prince of Peace;
On Zion's sacred height
His kingdom still maintains;
And glorious, with His saints in light,
For ever reigns.

3 He keeps His own secure;
He guards them by His side;
Arrays in garments white and pure
His spotless Bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.

4 Before the great Three-One
They all exulting stand,
And tell the wonders He hath done
Through all their land:
The listening spheres attend,
And swell the growing fame;
And sing, in songs which never end,
The wondrous Name.

Thomas Olivers. 1770.

584

6.6.8.4. D.

THE God Who reigns on high
The great archangels sing,
And "Holy, holy, holy," cry,
"Almighty King!
Who was and is the same,
And evermore shall be;
Jehovah, Father, great I AM,
We worship Thee."

2 Before the Saviour's face
The ransomed nations bow,
O'erwhelmed at His almighty grace,
For ever new:
He shows His prints of love;
They kindle to a flame,
And sound, through all the worlds above,
The slaughtered Lamb.

3 The whole triumphant host
Give thanks to God on high;
"Hail, Father, Son, and Holy Ghost!"
They ever cry:
Hail, Abraham's God, and mine!
I join the heavenly lays;
All might and majesty are Thine,
And endless praise.

Thomas Olivers. 1770.

585 S. M

FOREVER with the Lord!
Amen! so let it be;
Life from the dead is in that word,
'Tis immortality.

2 Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer Home.

3 My Father's House on high,
Home of my soul! how near
At times, to faith's far-seeing eye,
The golden gates appear!

4 Ah, then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above!

5 Forever with the Lord!
Father, if 'tis Thy will,
The promise of that faithful word
E'en here to me fulfill.

6 Be Thou at my right hand,
Then can I never fail;
Uphold Thou me, and I shall stand;
Fight, and I must prevail.

7 So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And Life eternal gain.

8 Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord!"

James Montgomery. 1835

586 *Hora Novissima.* 7.6. D.

BRIEF life is here our portion:
Brief sorrow, short-lived care;
The Life that knows no ending,
The tearless Life, is *there*.
O happy retribution!
Short toil, eternal rest,
For mortals and for sinners
A mansion with the blest!

2 That we should look, poor wanderers,
To have our Home on high!
That worms should seek for dwellings
Beyond the starry sky!
And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown.

3 For thee, O dear, dear Country!
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep:
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

4 Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise thy holy tower:
Thine is the victor's laurel,
And thine the golden dower.

5 There glory yet unheard of
Shall shed abroad its ray,
Resolving all enigmas,
An endless Sabbath day.
There God, our King and Portion,
In fullness of His grace,
Shall we behold for ever,
And worship face to face!

Bernard de Morlaix, ab. 1150
Tr. John Mason Neale. 1851.

587 7.6. D

JERUSALEM the golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppress:
I know not, O I know not,
What social joys are there!
What radiancy of glory,
What light beyond compare!

2 And when I fain would sing them
My spirit fails and faints,
And vainly would it image
Th' assembly of the saints.
They stand, those halls of Zion,
Conjubilant with song,
And bright with many an angel,
And all the martyr throng:

3 There is the Throne of David;
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they who, with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white!

Bernard de Morlaix, ab. 1150.
Tr. John Mason Neale. 1851.

588 7.6. D

JERUSALEM the glorious!
The glory of the elect!
O dear and future vision
That eager hearts expect:
E'en now by faith I see thee:
E'en here thy walls discern;
To thee my thoughts are kindled,
And strive, and pant, and yearn.

2 Jerusalem the only,
That look'st from heaven below!
In thee is all my glory;
In me is all my woe!
And though my body may not,
My spirit seeks thee fain,
Till flesh and earth return me
To earth and flesh again.

3 O land that seest no sorrow!
O state that fearest no strife!
O princely land of glory!
O realm and home of life!
Exult, O dust and ashes,
The Lord shall be thy part:
His only, His for ever,
Thou shalt be, and thou art!

Bernard de Morlaix. ab. 1150.
Tr. John Mason Neale. 1851. *a.*

ADDITIONAL HYMNS.

WORSHIP IN GENERAL.

589 *Monarche aller Ding.* L. M.

LORD of all worlds, Whom angels fear,
To Whom Heaven's hosts their voices raise!
As earth and dust Thy bounties share,
Let earth and dust attempt Thy praise.

2 Of all, Thou the Beginning art;
Of all things, Thou alone the End;
O fix on Thee my steadfast heart,
To Thee let all my being tend.

3 Lord, Thou art Light; Thy smallest ray
No shade or variation knows;
My inward darkness drive away,
As when Thy light on chaos rose.

4 Lord, Thou art Love; forth from Thee flow
Exhaustless streams that glad the skies;
Grant that I too Thy love may know,
And taste the bliss Thy grace supplies.

5 Lord, Thou art Life; whatever lives
Hath had its life and spring from Thee;
Life to the dead Thy Spirit gives,
Impart that blessèd life to me.

6 Lord, Thou art good; and Thou alone;
No other good let me desire;
Be Thou my portion, Thou mine own,
Nor let me dream of blessing higher.

7 So shall my every power to Thee
In thankful praise for ever rise,
And my whole soul and body be
One, holy, living sacrifice.

Johann A. Freylinghausen. 1711
Tr. Moravian Col. 1754.
Revised, 1890.

590 8.7.4.7

PRAISE, my soul, the King of heaven:
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise can sing?
Praise Him, praise Him,
Praise the everlasting King.

2 Praise Him for His grace and favor
To our fathers in distress;
Praise Him, still the same as ever,
Slow to chide, and swift to bless:
Praise Him, praise Him,
Glorious in His faithfulness.

3 Father-like He tends and spares us,
Well our feeble frame He knows;
In His hand He gently bears us,
Rescues us from all our foes:
Praise Him, praise Him,
Widely as His mercy flows.

4 Angels in the height adore Him,
Who behold Him face to face;
Sun and moon bow down before Him;
Dwellers in all time and space:
Praise Him, praise Him,
Praise with us the God of grace.

Henry Francis Lyte. 1834

SUNDAY.

591 S. M

THIS is the day of light,
Let there be light to-day;
O Dayspring, rise upon our night,
And chase its gloom away.

2 This is the day of rest,
Our failing strength renew!
On weary brain and troubled breast
Shed Thou Thy fresh'ning dew.

3 This is the day of peace,
Thy peace our spirits fill;
Bid Thou all ill and discord cease,
The waves of strife be still.

4 This is the day of prayer,
Let earth to heaven draw near;
Lift up our hearts to seek Thee there,
Come down to meet us here.

5 This is the first of days,
Send forth Thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death!

John Ellerton. 1867.

592 *Hallelujah schöner Morgen.* 8.7.7.7

ALLELUIA! Fairest morning!
Fairer than our words can say!
Down we lay the heavy burden
Of life's toil and care to-day:
While this morn of joy and love
Brings fresh vigor from above.

2 Sunday, full of holy glory!
Sweetest rest-day of the soul!
Light upon a world of darkness
From thy blessèd moments roll!

Holy, happy, heavenly day,
Thou canst charm our grief away.

3 In the gladness of His worship
I will seek my joy to-day:
It is then I learn the fullness
Of the grace for which I pray,
When the word of life is given,
Like the Saviour's voice from heaven.

4 Let the day with Thee be ended,
As with Thee it has begun;
And Thy blessing, Lord, be granted,
Till earth's days and weeks are done:
That at last Thy servant may
Keep eternal Sabbath-day.

Jonathan Krause. 1739.
Tr. Jane Borthwick. 1858. *a*

593 *Opening.* C. M

O LORD, our languid souls inspire,
For here, we trust, Thou art!
Send down a coal of heavenly fire
To warm each waiting heart.

2 Dear Shepherd of Thy people, hear,
Thy presence now display;
As Thou hast given a place for prayer,
So give us hearts to pray.

3 Show us some tokens of Thy love,
Our fainting hearts to raise;
And pour Thy blessings from above,
That we may render praise.

4 The feeling heart, the melting eye,
The humble mind, bestow;
And shine upon us from on high,
To make our graces grow.

5 May we in faith receive Thy Word,
In faith present our prayers,
And in the presence of our Lord
Unbosom all our cares.

John Newton. 1779.

594 *Closing.* 10s.

SAVIOUR, again to Thy dear Name we raise
With one accord our parting hymn of praise;
Once more we bless Thee ere our worship cease,
Then, lowly bending, wait Thy word of peace.

2 Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy Name.

3 Grant us Thy peace, Lord, through the coming night,
Turn Thou for us its darkness into light;
From harm and danger keep Thy children free,
For dark and light are both alike to Thee.

4 Grant us Thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.

John Ellerton. 1866. *a.*

ADVENT, CHRISTMAS, EPIPHANY.

595 L. M.

JESUS, Thy Church with longing eyes
For Thine expected coming waits:
When will the promised light arise,
And glory beam from Zion's gates?

2 E'en now, when tempests round us fall,
And wintry clouds o'ercast the sky,
Thy words with pleasure we recall,
And deem that our redemption's nigh.

3 Come, gracious Lord, our hearts renew,
Our foes repel, our wrongs redress,
Man's rooted enmity subdue,
And crown Thy Gospel with success.

4 O come, and reign o'er every land;
Let Satan from his throne be hurled.
All nations bow to Thy command,
And grace revive a dying world.

5 Teach us in watchfulness and prayer
To wait for the appointed hour;
And fit us by Thy grace to share
The triumphs of Thy conquering power.

William Hiley Bathhurst. 1831.

596 *Det kimer nu til Julefest.* L. M.

THE happy Christmas comes once more,
The heavenly Guest is at the door,
The blessed words the shepherds thrill,
The joyous tidings: Peace, good-will.

2 The lowly Saviour meekly lies,
Laid off the splendor of the skies;
No crown bedecks his forehead fair,
No pearl, nor gem, nor silk is there.

3 O holy Child, Thy manger gleams
Till earth and heaven glow with its beams,
Till midnight noon's bright light has won,
And Jacob's Star outshines the sun.

4 Thou Patriarch's joy, Thou Prophet's song,
Thou heavenly Day-Spring, looked-for long,
Thou Son of Man, Incarnate Word,
Great David's Son, great David's Lord!

5 Come, Jesus, glorious heavenly Guest,
Keep Thine own Christmas in our breast,

Then David's harpstrings, hushed so long,
Shall swell our Jubilee of song.

From the Danish. Ch. Porterfield Krauth. 1868.

597 *Gelobet seist Du, Jesu Christ.* L. M.

ALL praise, Lord Jesus Christ, to Thee,
Who condescendest man to be!
Of Virgin-mother born on earth,
The angels celebrate Thy Birth.

2 Th' Eternal Father's only Son
Accepts a manger for His throne;
Arrayed in our poor flesh and blood,
Now comes to us th' eternal Good.

3 The Lord Who fills all worlds, all space,
A virgin's arms do now embrace!
In infant form before us lies
He Who upholds both earth and skies!

4 The midnight brings th' eternal Light;
A newborn glory gilds the night;
It shines the darkness far away,
To make us children of the day.

5 The Father's Son, true God of God,
Now takes this world for His abode,
And in our human life appears,
To lift us from this vale of tears!

6 In mercy to our fallen race,
In poverty He takes His place,
That heavenly riches we may own,
And dwell as angels round His Throne!

7 All this for us, Thou, Lord, hast done,
And thus Thy matchless goodness shown;
For this all Christendom now sings,
And thanks eternal to Thee brings.

Martin Luther. 1524
Tr. Joseph A. Seiss. 1890.

598 11.10.

BRIGHTEST and best of the sons of the morning
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

2 Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all.

3 Say, shall we yield Him, in costly devotion,
Odors of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

4 Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

5 Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Reginald Heber. 1811

599 7s. D.

SONGS of thankfulness and praise,
Jesus, Lord, to Thee we raise,
Manifested by the star
To the sages from afar;
Branch of Royal David's stem
In Thy Birth at Bethlehem;
Anthems be to Thee addrest,
God in Man made manifest.

2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
And at Cana wedding-guest
In Thy Godhead manifest;
Manifest in power Divine,
Changing water into wine;
Anthems be to Thee addrest,
God in Man made manifest.

3 Manifest in making whole
Palsied limbs and fainting soul;
Manifest in valiant fight,
Quelling all the devil's might;
Manifest in gracious will,
Ever bringing good from ill;
Anthems be to Thee addrest,
God in Man made manifest.

4 Grant us grace to see Thee, Lord,
Present in Thy holy Word;
May we imitate Thee now,
And be pure, as pure art Thou;
That we like to Thee may be,
At Thy great Epiphany;
And may praise Thee, ever blest,
God in man made manifest.

Christopher Wordsworth. 1862.

THE LENTEN SEASON.

600 *Summi largitor præmii.* C. M. P.

O THOU Who dost to man accord
His highest prize, his best reward;
Thou Hope of all our race;
Jesus, to Thee we now draw near,
Our earnest supplications hear,
Who humbly seek Thy face.

2 With self-accusing voice within,
Our conscience tells of many a sin
In thought and word and deed:
O cleanse that conscience from all stain,
The penitent restore again,
From every burden freed.

3 If Thou reject us, who shall give
Our fainting spirits strength to live?
'Tis Thine alone to spare;
With cleansèd hearts to pray aright
And find acceptance in Thy sight,
Be this our lowly prayer.

4 O blessed Trinity, bestow
Thy pardoning grace on us below,
And shield us evermore;
Until within Thy courts above,
We see Thy face, and sing Thy love,
And with Thy saints adore.

Gregory I., d. 604.
Tr. J. W. Hewett. 1859. a

601 C. M.

LORD, when we bend before Thy throne,
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore.

2 Our broken spirits, pitying, see;
True penitence impart;
Then let a kindling glance from Thee
Beam hope upon the heart.

3 When we disclose our wants in prayer,
May we our wills resign;
And not a thought our bosom share,
Which is not wholly Thine.

4 Let faith each weak petition fill,
And waft it to the skies,
And teach our hearts 'tis goodness still
That grants it, or denies.

Joseph Dacre Carlyle. 1803

602 8.7.4.7

FROM Thy habitation holy,
Spirit of all truth, descend,
While we sinners, poor and lowly,
At Thy throne of mercy bend:
Help our weakness,
And a gracious answer send!

2 Come Thou, as the dew of Hermon
Softly falls on Zion's hill:
Let us in Thy strength determine
Henceforth to obey Thy will.
Dwell within us:
Let Thy grace our bosoms fill.

3 Brooding o'er us, as on chaos,
Cause our darkness to retreat;
Shine into our hearts, and lay us
Humbled at Thy mercy-seat;
Guide us—use us
As Thy sovereign love sees meet.

4 When we tread the waves of Jordan,
O be near us, Sacred Guest!
Seal to us our hope of pardon;
Dove-like o'er each billow's crest
Do Thou hover,
Guiding to eternal rest.

John Ross Macduff. 1853.

603 L. M.

WITH broken heart and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pardoning grace is rich and free;
O God, be merciful to me!

2 I smite upon my troubled breast,
With deep and conscious guilt oppressed,
Christ and His Cross my only plea;
O God, be merciful to me!

3 Nor alms, nor deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee;
O God, be merciful to me!

4 And when, redeemed from sin and hell,
With all the ransomed throng I dwell,
My raptured song shall ever be,
God hath been merciful to me.

Cornelius Elven. 1852.

604 7s.

LORD, to whom except to Thee
Shall our wandering spirits go—
Thee Whom it is light to see,
And eternal life to know?

2 Lord, to whom except to Thee
Shall we go when ills betide?
Who, except Thyself, can be
Hope, and help, and strength, and guide?

3 Who can cleanse the soul from sin,
Hear the prayer, and seal the vow?
Who can fill the void within,
Blessed Saviour, who but Thou?

4 Therefore evermore I'll give
Thanks and praise, my God, to Thee;
Evermore in Thee I live,
Evermore live Thou in me.

John S. B. Monsell. 1862.

605 10s.

WEARY of earth, and laden with my sin,
I look at heaven, and long to enter in:
But there no evil thing may find a home;
And yet I hear a voice that bids me come.

2 So vile I am, how dare I hope to stand
In the pure glory of that holy land,
Before the whiteness of that throne appear?
Yet, there are hands stretched out to draw me near.

3 The while I fain would tread the heavenly way,
Seems evil ever with me day by day;
Yet on mine ears the gracious tidings fall,
Repent, confess, thou shalt be loosed from all.

4 It is the voice of Jesus that I hear;
His are the hands stretched out to draw me near;
And His the Blood that can for all atone,
And set me faultless there before the Throne.

5 'Twas He who found me on the deathly wild,
And made me heir of Heaven, the Father's child,
And day by day, whereby my soul may live,
Gives me His grace of pardon, and will give.

6 O great Absolver, grant my soul may wear
The lowliest garb of penitence and prayer,
That in Thy Father's courts my glorious dress
May be the garment of Thy righteousness.

Samuel J. Stone. 1866.

THE PASSION SEASON.

606 *Vexilla Regis prodeunt.* L. M

THE Royal Standard forward goes,
The Sacred Cross refulgent glows,
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

2 From His pierced hands and riven side
Flows forth the precious crimson tide,
To cleanse us in the mystic flood
Of Water mingled with His Blood.

3 Fulfilled is now what David told
In song prophetic, sung of old,
That God should King of nations be,
Ruling and reigning from the Tree.

4 O Tree of glory, Tree most fair,
Ordained those holy Limbs to bear!
Empurpled o'er and o'er it stood—
Empurpled by our Saviour's Blood.

5 How blest upon those Branches then
Hung the best gifts of God to men!
A Balance where the price was weighed—
The ransom-price for sinners paid!

6 O wondrous Cross!—Great Victim, hail!
Thy glorious Passion must avail;
The very Life hath Death endured,
And by that Death our life procured.

Fortunatus, d. 569.
Tr. Composite. 1890.

607 L. M.

WE sing the praise of Him Who died
Of Him Who died upon the Cross;
The sinner's hope let men deride,
For this we count the world but loss.

2 Inscribed upon that Cross we see,
In shining letters, God is Love.
He bears our sins upon the tree,
He brings us mercy from above.

3 The Cross! it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

4 It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes the terror from the grave,
And gilds the bed of death with light.

5 The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heaven above.

Thomas Kelly. 1815.

608 C. M. D.

THEE, Jesus, suffering, crucified,
Thee, dead and in the grave,
Thee, ris'n, ascended, glorified,
With power all flesh to save:
O God Incarnate, Thee we pray,
By Thine own Life divine,
Wash Thou our many sins away
In that dear Blood of Thine.

2 Blest Saviour, from all fleshly taint
Our spirits purge within,
Nor suffer our sad hearts to faint
With unforgiven sin.
O, by Thy tears so meekly poured
For sorrows not Thine own,
Forth from our breasts, Eternal Lord,
Pluck out the heart of stone.

3 Our love from this world more and more
By Thy sweet grace withdraw,
To love Thee, praise Thee, and adore,
And muse upon Thy law,
So may we to Thy Holy Hill
In Thy blest time ascend;
And do Thou here control our will,
And guide us to the end.

Edward Caswall. 1858. a.

609

8.7. D.

SWEET the moments, rich in blessing,
Which before the Cross I spend,
Life, and health, and peace possessing
From the sinner's dying Friend.
Here I'd rest, forever viewing
Mercy poured in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

2 Truly blessèd is this station,
Low before His Cross to lie,
While I see Divine compassion
Beaming in His gracious eye.
Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much? I've much forgiven,
I'm a miracle of grace.

3 Love and grief my heart dividing,
With my tears His feet I'd bathe;
Constant still in faith abiding,
Life deriving through His death
Lord, in ceaseless contemplation
Fix my thankful heart on Thee,
Till I taste Thy full salvation,
And Thine unveiled glory see.

James Allen. 1757.
Walter Shirley. 1770. a.

RESURRECTION AND ASCENSION.

610 H. M.

THE happy morn is come!
The Saviour leaves the grave!
He triumphs o'er the tomb,
Omnipotent to save.
Captivity is captive led,
Since Jesus liveth that was dead.

2 Who to our charge shall lay
Iniquity and guilt;
The curse is done away
By Him Whose blood was spilt;
Captivity is captive led,
Since Jesus liveth that was dead.

3 Conquered is Death and Hell;
Believers now are free;
The glorious tidings tell,
Bear them o'er land and sea;
Captivity is captive led,
Since Jesus liveth that was dead.

4 All hail, blest Saviour, hail!
The Resurrection, Thou!
Thy kingdom ne'er shall fail;
To Thee shall nations bow.
Captivity is captive led,
Since Jesus liveth that was dead.

Thomas Haweis. 1792. *a*

611 8.7. D

ALLELUIA! Alleluia!
Hearts to heaven, and voices raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise.
He Who on the Cross a Victim
For the world's salvation bled,
Jesus Christ, the King of Glory,
Now is risen from the dead!

2 Now the iron bars are broken;
Christ from death to life is born,—
Glorious life, and life immortal,
On this holy Easter morn.
Christ hath triumphed, and we conquer
By His mighty enterprise:
We with Christ to life eternal
By His Resurrection rise.

3 Christ is risen, we are risen:
Shed on us Thy heavenly grace,
Rain, and dew, and gleams of glory,
From the brightness of Thy face;
That we, Lord, with hearts in heaven,
Here on earth may fruitful be,
And by angel-hands be gathered,
And be ever safe with Thee.

Christopher Wordsworth. 1865.

612 *Christus ist erstanden.* 7s. 4.

CHRIST the Lord is risen again;
Christ hath broken every chain;
Hark, angelic voices cry,
Singing evermore on high,
Alleluia!

2 He Who gave for us His life,
Who for us endured the strife,
Is our Paschal Lamb to-day;
We, too, sing for joy, and say,
Alleluia!

3 He Who bore all pain and loss
Comfortless upon the Cross,
Lives in glory now on high,
Pleads for us and hears our cry:
Alleluia!

4 He Who slumbered in the grave,
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings,
Alleluia!

5 Thou our Paschal Lamb indeed,
Christ, Thy ransomed people feed;
Take our sins and guilt away,
That we all may sing for aye,
Alleluia!

Michael Weisse. 1531.
Tr. Catherine Winkworth. 1858.

613 *Finita jam sunt prælia.* 8.8.8.4.

THE strife is o'er, the battle done!
The victory of life is won;
The song of triumph has begun,
Hallelujah!

2 The pow'rs of Death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst,
Hallelujah!

3 The three sad days are quickly sped;
He rises glorious from the dead:
All glory to our risen Head!
Hallelujah!

4 He closed the yawning gates of Hell;
The bars from Heav'ns high portals fell!
Let hymns of praise His triumphs tell!
Hallelujah!

5 Lord! by the stripes which wounded Thee,
From Death's dread sting Thy servants free,
That we may live, and sing to Thee,
Hallelujah!

Ancient Latin.
Tr. Francis Pott. 1861

614 8.7. D.

SEE the Conqueror mounts in triumph;
See the King in royal state,
Riding on the clouds, His chariot
To His heavenly palace gate!
Hark! the choir of angel voices,
Joyful alleluias sing,
And the portals high are lifted,
To receive their heavenly King.

2 Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies,
He hath gained the victory!
He Who on the Cross did suffer,
He Who from the grave arose,
He hath vanquished sin and Satan,
He by death hath spoiled His foes.

3 Now our heavenly Aaron enters,
With His Blood within the veil;
Joshua now is come to Canaan,
And the kings before Him quail;
Now He plants the tribes of Israel
In their promised resting-place;
Now our great Elijah offers
Double portion of His grace.

4 He hath raised our human nature
On the clouds to God's right hand:
There we sit in heavenly places,
There with Him in glory stand:
Jesus reigns, adored by angels:
Man with God is on the throne:
Mighty Lord, in Thine Ascension
We by faith behold our own.

Christopher Wordsworth. 1862

615 S. M. D.

THOU art gone up on high
To mansions in the skies,
And round Thy throne unceasingly
The songs of praise arise.
But we are lingering here,
With sin and care oppressed;
Lord, send Thy promised Comforter,
And lead us to Thy rest!

2 Thou art gone up on high;
But Thou didst first come down,
Through earth's most bitter misery
To pass unto Thy crown;
And girt with griefs and fears
Our onward course must be;
But only let that path of tears
Lead us at last to Thee!

3 Thou art gone up on high:
But Thou shalt come again,
With all the bright ones of the sky
Attendant in Thy train.
O by Thy saving power
So make us live and die,
That we may stand in that dread hour,
At Thy right hand on high!

Emma Leslie Toke. 1851.

JESUS GLORIFIED.

616 *Schönster Herr Jesu.* 10.7.10.8.

BEAUTIFUL Saviour! King of Creation!
Son of God and Son of man!
Truly I'd love Thee, truly I'd serve Thee,
Light of my soul, my Joy, my Crown.

2 Fair are the meadows, fair are the woodlands,
Robed in flowers of blooming Spring;
Jesus is fairer, Jesus is purer;
He makes our sorrowing spirit sing.

3 Fair is the sunshine, fair is the moonlight,
Bright the sparkling stars on high;
Jesus shines brighter, Jesus shines purer,
Than all the angels in the sky.

4 Beautiful Saviour! Lord of the nations!
Son of God and Son of man!
Glory and honor, praise, adoration,
Now and for evermore be Thine!

From Münster Ges. B. 1677.
Tr. Joseph A. Seiss. 1873.

617 8.8.6. D.

TO Him Who for our sins was slain,
To Him, for all His dying pain,
Sing we Hallelujah.
To Him the Lamb our sacrifice,
Who gave His soul our ransom price,
Sing we Hallelujah

2 To Him Who died that we might die
To sin, and live with Him on high,
Sing we Hallelujah!
To Him Who rose that we might rise
And reign with Him beyond the skies,
Sing we Hallelujah!

3 To Him Who now for us doth plead
And helpeth us in all our need,
Sing we Hallelujah!
To Him Who doth prepare on high
Our home in immortality,
Sing we Hallelujah!

4 To Him Whom Heaven's bright hosts adore,
And give all glory evermore,
Sing we Hallelujah!
While tongues can speak and ages run,
To God th' Eternal Three in One,
Sing we Hallelujah!

Arthur Tozer Russell. 1851. a.

618 7.6. D.

JESUS, Thy love unbounded,
So full, so sweet, so free,
Leaves all our doubts confounded,
Whene'er we think of Thee.
For us Thou cam'st from heaven,
For us didst bleed and die,
That, ransomed and forgiven,
We might ascend on high.

2 We know that Thou hast bought us,
And washed us in Thy Blood:
We know Thy grace hath brought us
As kings and priests to God.
We know that the blest morning,
Long looked for draweth near,
When we, at Thy returning,
In glory shall appear.

3 O let Thy love constrain us
To give our hearts to Thee;
Let nothing please or pain us,
Apart, O Lord, from Thee:
Our joy, our one endeavor,
Through suffering, conflict, shame,
To serve Thee, gracious Saviour,
And magnify Thy Name.

Bosworth's Ch. Hymns. 1863.

619 8.7. D.

LAMB of God, we fall before Thee,
Humbly trusting in Thy Cross;
That alone be all our glory,
All things else are only dross.
Thee we own a perfect Saviour,
Only Source of all that's good.
Every grace and every favor,
Comes to us through Jesus' Blood.

2 Jesus gives us true repentance
By His Spirit sent from heaven;
Whispers this transporting sentence,
"Son, thy sins are all forgiven."
Faith He grants us to believe it,
Grateful hearts His love to prize;
Want we wisdom? He must give it—
Hearing ears and seeing eyes.

3 Jesus gives us pure affections,
Wills to do what He requires,
Makes us follow His directions,
And what He commands inspires.
All our prayers, and all our praises,
Rightly offered in His Name,—
He that dictates them is Jesus;
He that answers is the same.

Joseph Hart. 1758

620 L. M. 6 lines.

JESUS, my Lord, my God, my All,
Hear me, blest Saviour, when I call!
Hear me, and from Thy dwelling-place
Pour down the riches of Thy grace.
Jesus, my Lord, I Thee adore,
So make me love Thee more and more.

2 Jesus, too late I Thee have sought;
How can I love Thee as I ought?
And how extol Thy matchless fame,
The glorious beauty of Thy Name?
Jesus, my Lord, I thee adore,
O make me love Thee more and more.

3 Jesus, what didst Thou find in me,
That Thou hast dealt so lovingly?
How great the joy that Thou hast brought!
How far exceeding hope or thought!
Jesus, my Lord, I Thee adore,
O make me love Thee more and more.

4 Jesus, of Thee shall be my song;
To Thee my heart and soul belong;
All that I am or have is Thine,
And Thou, blest Saviour, Thou art mine.
Jesus, my Lord, I Thee adore,
O make me love Thee more and more.

Henry Collins. 1854

621 *Jesus nimmt die Sünder an.* 7.8.7.8.7.7.

FIRST PART.

JESUS sinners doth receive!
Let the lost and sorrowing hear it;
Though in sin and shame they grieve,
And Jehovah's anger merit.
Here's what can their woe relieve:
Jesus sinners doth receive.

2 No such mercy can we claim;
But our blessed Lord hath spoken;
He hath sworn by His great Name,
And His Word cannot be broken.
Heaven is open! O believe,
Jesus sinners doth receive.

3 As the shepherd seeks to find
His lost sheep that from him strayeth,
So hath Christ each soul in mind,
And for its salvation prayeth;
Fain He'd have each wanderer live—
Jesus sinners doth receive.

4 Come then, all by guilt oppressed,
Jesus calls, and He would make you
God's own children, pure and blest,
And to glory He would take you;
Think on this, and well believe,
Jesus sinners doth receive.

Erdmann Neumeister. 1718.
Tr. Composite. 1890.

622 *Jesus nimmt die Sünder an.* 7.8.7.8.7.

SECOND PART.

IN my grief I now draw near,
All my sinfulness confessing;
Saviour, my petition hear,
Grant me pardon and Thy blessing;
Help, O help me to believe,
Jesus sinners doth receive.

2 Cheered at thought of peace with God,
Darkness yields to hopeful brightness;
Through the merit of Thy Blood
Scarlet sins are turned to whiteness,
As I say, and now believe,
Jesus sinners doth receive.

3 Now my conscience is at peace;
From the law I stand acquitted;
Christ hath purchased my release,
And my every sin remitted.
Naught remains my soul to grieve,
Jesus sinners doth receive!

4 Jesus sinners doth receive,
Me hath taken to His favor,
Opened heaven that I may live
With my Lord at home for ever;
While in death this joy I have:
Jesus sinners doth receive.

Erdmann Neumeister. 1718.
Tr. Composite. 1890.

623 7s.

CHIEF of sinners though I be,
Jesus shed His blood for me;
Died, that I might live on high;
Lives, that I might never die.

2 O the height of Jesus' love!
Higher than the heavens above,
Deeper than the depths of sea,
Lasting as eternity.

3 Jesus only can impart
Balm to heal the smitten heart;
Peace that flows from sin forgiven,
Joy that lifts the soul to heaven.

4 Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own.

William McComb 1849. a.

WHITSUNTIDE AND TRINITY.

624 L. M.

SPIRIT of mercy, truth, and love,
O shed Thine influence from above,
And still from age to age convey
The wonders of this sacred Day.

2 In every clime, by every tongue,
Be God's surpassing glory sung;
Let all the listening earth be taught
The wonders by our Saviour wrought.

3 Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove,
Spirit of mercy, truth, and love.

Found. Hosp. Coll. 1774.

625

11.12.

HOLY, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

2 Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea.
Cherubim and Seraphim, falling down before Thee;
Which wert, and art, and evermore shalt be.

3 Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy, there is none beside Thee,
Perfect in power, in love, and purity.

4 Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name in earth and sky and sea;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

Reginald Heber. 1827

626

8.7.6 lines.

LEAD us, heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us.
For we have no help but Thee;

Yet possessing Every blessing,
If our God our Father be.

2 Saviour, breathe forgiveness o'er us;
All our weakness Thou dost know;
Thou didst tread this earth before us,
Thou didst feel its keenest woe;
Lone and dreary, Faint and weary,
Through the desert Thou didst go.

3 Spirit of our God, descending,
Fill our hearts with heavenly joy;
Love with every passion blending,
Pleasure that can never cloy;
Thus provided, Pardoned, guided,
Nothing can our peace destroy.

James Edmeston, 1820.

THE WORD AND CHURCH.

627 7.6. D.

O WORD of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

2 The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.

3 It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Midst mists and rocks and quicksands,
Still guides, O Christ, to Thee.

4 O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true Light as of old,
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

William Walsham How. 1867

628

7.6. D

THE Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word;
From heaven He came and sought her
To be His holy Bride,
With His own blood He bought her,
And for her life He died.

2 Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one Faith, one Birth;
One holy Name she blesses,
Partakes one holy Food,
And to one Hope she presses,
With every grace endued.

3 Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

4 Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Samuel J. Stone. 1866

629 C. M.

O WHERE are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

2 We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

3 For not like kingdoms of the world
Thy holy Church, O Lord!
Though earthquake shocks are threatening her,
And tempests are abroad;

4 Unshaken as th' eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

Arthur Cleveland Coxe. 1839.

MISSIONS.

630 8.7.4.7

MIGHTY Lord! extend Thine empire;
Be the truth with triumph crowned;
Let the lands that sit in darkness
Hear the glorious Gospel sound,
From our borders
To the world's remotest bound.

2 By Thine arm, eternal Father,
Scatter far the shades of night;
Let the great Immanuel's Kingdom
Open like the morning light:
Let all barriers
Yield before Thy heavenly might.

3 Come, in all Thy Spirit's power;
Come, Thy reign on earth restore;
In Thy strength, ride forth and conquer,
Still advancing more and more,
Till all people,
Shall Thy holy Name adore.

Joseph Cottle. 1828. *a.*

631 *Winter herrscht noch weit auf Erden.* 8.7. D.

WINTER reigns o'er many a region
Many a seed-field fallow lies;
When, O Lord, shall come the spring-time,
With its quickening energies?
When shall this long night be ended?
When the morning dawn appear?
When shall drought give place to freshness?
When these deserts bloom with cheer?

2 Lord, Thy Church is ever praying:
Now her anxious yearnings hear;
Speed the triumphs of Thy Kingdom;
Spread its victories far and near.

Own the work, Thy grace attend it,
Which we undertake for Thee;
Let a holy love inflame us;
Kindle zeal and fervency.

3 That Thy fields be rightly cultured,
Send the laborers that we need,—
Men to light the heavy darkness,
Sow the wastes with precious seed.
Then send down the gentle showers,
Make Thy gracious sunlight shine,
That each field may joy with blessing,
Bringing forth the fruits divine.

4 By the breezes of Thy Spirit,
Fan all deadness into life;
Bless the seeds to Thee upspringing,
Keep each plant from blast and strife.
And, ye toilers in this seeding,
Know the promise God hath given;
Glorious crowns await the faithful,
And eternal gains in heaven.

Leonhard Meisser. 1847.
Tr. Joseph A. Seiss. 1890.

632 S. M.

O LORD our God, arise
The cause of Truth maintain;
And wide o'er all the peopled world
Extend her blessed reign.

2 Thou Prince of Life, arise,
Nor let Thy conquests cease:
Far spread the glory of Thy Name,
And bless the earth with peace.

3 Thou, Holy Ghost, arise,
Exert Thy quickening power,
And o'er a dark and ruined world
Thy light and peace outpour.

4 All on the earth, arise,
To God the Saviour sing;
From shore to shore, from earth to heaven,
Let His high praises ring.

Ralph Wardlaw. 1800.

FOUNDING AND CONSECRATION OF CHURCHES.

633 6.5. D.

CHRIST is the foundation
Of the house we raise;
Be its walls salvation,
And its gateways praise.
May its threshold lowly
To the Lord be dear,
May the hearts be holy
That shall worship here.

2 On the Rock of Ages,
Resting broad and deep,
When life's tempest rages
Here let passion sleep:
Here may prayer and praises
Never cease to rise,
Till, through Christ, they raise us
Nearer to the skies.

3 Here may faith attending
Find fruition fair;
Here may spirits bending
Breathe the breath of prayer:
Here may holy gladness
Fill the waiting heart,
Until sin and sadness
Evermore depart.

4 Here may every token
Of Thy Presence be,

Here may chains be broken,
Prisoners here set free:
Here may light illumine
Every soul of Thine,
Lifting up the human
Into the divine.

5 Here may God the Father,
God the Saviour, Son,
God the Holy Spirit,
Be adored as One;
Till the whole creation
At Thy footstool fall,
And in adoration
Own Thee Lord of all.

John S. B. Monsell. 1866.

634 L. M.

HERE, in Thy Name, eternal God,
We build this earthly house for Thee;
O choose it for Thy fixed abode,
And guard it from all error free.

2 Here, when Thy people seek Thy face,
And dying sinners pray to live,
Hear Thou in heaven, Thy dwelling-place,
And when Thou hearest, Lord, forgive.

3 Here, when Thy messengers proclaim
The blessèd Gospel of Thy Son,
Still, by the power of Thy great Name,
Be mighty signs and wonders done.

4 When children's voices raise the song,
Hosanna to the heavenly King,
Let heaven, with earth, the strain prolong;
Hosanna let the angels sing.

5 Thy glory never hence depart;
Yet choose not, Lord, this hou e alone;
Thy kingdom come to every heart;
In every bosom fix Thy throne.

James Montgomery. 1822

635 C. M.

TO Thee this temple we devote,
Our Father and our God;
Accept it Thine, and seal it now
Thy Spirit's blest abode.

2 Here may the prayer of faith ascend,
The voice of praise arise;
O may each lowly service prove
Accepted sacrifice.

3 Here may the sinner learn his guilt,
And weep before his Lord;
Here, pardoned, sing a Saviour's love,
And here his vows record.

4 Here may affliction dry the tear,
And learn to trust in God,
Convinced it is a Father smites,
And Love that guides the rod.

5 Peace be within these sacred walls;
Prosperity be here;
Still smile upon Thy people, Lord,
And evermore be near.

Jacob R. Scott. 1843.

HOME AND FAMILY.

636 *O selig Haus, wo man dich aufgenommen.* 11, 10. D

O BLESSÈD house, that cheerfully receiveth
Thy visits, Jesus Christ, the soul's true Friend,
That, far beyond all other guests, believeth
It must to Thee its warmest cheer extend:

Where every heart to Thee is fondly turning,
Where every eye for Thee with pleasure speaks,
Where all to know Thy will are truly yearning,
And every one, to do it promptly seeks.

2 O blessèd house, where man and wife united
In Thy true love, have both one heart and mind,
Where both to Thy Salvation are invited,
And in Thy doctrine both contentment find,
Where both, to Thee, in truth, forever cleaving,
In joy, in grief, make Thee their only stay,
And fondly hope in Thee to be believing,
Both in the good and in the evil day.

3 O blessèd house, where little children, tender,
Are laid upon Thy heart, with hands of prayer,
Thou Friend of children, Who wilt freely render
To them more than a mother's loving care,
Where round Thy feet they gather, to Thee clinging,
And hear Thy loving voice most willingly,
And in their songs, Thy hearty praises ringing,
Rejoice in Thee, O blessèd Lord, in Thee.

4 O blessèd house, where faithful servants, knowing
That all their works are done within Thy sight,
In all their work with holy zeal are glowing
To do alone what Thou esteemest right;
As Thy true servants, in whom Thou delightest,
In meekness willing, by that love constrained
Which shows, in all its works, the least, the brightest,
How in small things great faith may be maintained

5 O blessèd house, the joys of which Thou sharest,
And never art forgot in scenes of joy;
O blessèd house, for whose sad wounds Thou carest,
Where all the sick Thy healing power employ;

Until, at last, the day's work fully ended,
All, finally, in joyful rapture, fly
To that blest House to which Thou hast ascended,
Unto the blessèd Father's House on High.

Karl Johann Philip Spitta. 1835
Tr. Charles W. Schæffer. 1890

MORNING.

637 L. M.

ARISE, my soul, with rapture rise,
And, filled with love and fear, adore
The gracious Sovereign of the skies,
Whose mercy lends me one day more.

2 And may this day, indulgent Power,
Not idly pass, nor fruitless be;
But may each swiftly-flying hour
Still nearer bring my soul to Thee.

3 I fain would serve Thee all my days,
And may my zeal with years increase;
For pleasant, Lord, are all Thy ways,
And all Thy paths are paths of peace.

Samuel J. Smith. 1816

638 L. M.

NEW every morning is the love,
Our wakening and uprising prove,
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

2 New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

3 If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

4 The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves: a road
To bring us daily nearer God.

5 Only, O Lord, in Thy dear love,
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

John Keble. 1827.

639 L. M.

FORTH in Thy Name, O Lord, I go,
My daily labor to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do.

2 The task Thy wisdom hath assigned,
O let me cheerfully fulfill;
In all my works Thy presence find,
And prove Thy good and perfect will.

3 Thee may I set at my right hand,
Whose eyes my inmost substance see,
And labor on at Thy command,
And offer all my works to Thee.

4 For Thee I ever would employ
Whate'er Thy bounteous grace hath given,
And run my course with even joy,
And closely walk with Thee to Heaven.

Charles Wesley. 1749. *a*

EVENING.

640 C. M

ALMIGHTY Father, by Whose care
I've passed another day,
Let me this night Thy mercy share,
And teach me how to pray.

2 Show me my sins, and how to mourn
My guilt before Thy face;
Direct me, Lord, to Christ alone,
And save me by Thy grace.

3 Let each returning night declare
The tokens of Thy love;
And every hour Thy grace prepare
My soul for joys above.

4 And when on earth I close my eyes
To sleep in death's embrace,
Let me to heaven and glory rise
T' enjoy Thy smiling face.

Anonymous.
London Evang. Mag. a

641 8.7.

SAVIOUR, breathe an evening blessing,
Ere repose our spirits seal;
Sin and want we come confessing;
Thou canst save, and Thou canst heal.

2 Though destruction walk around us,
Though the arrow past us fly.
Angel-guards from Thee surround us;
We are safe if Thou art nigh.

3 Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He Who, never weary,
Watchest where Thy people be.

4 Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in bright and deathless bloom.

James Edmeston. 1820.

642 *O Lux, Beata Trinitas.* L. M

O LIGHT, O Trinity most Blest!
True God, Supreme and ever Best:
As now the sun of day departs,
Outpour Thy beams upon our hearts.

2 To Thee, at morn our hymns we raise,
At evening offer prayer and praise;
And Thou our glorious theme shalt be,
Now and through all eternity.

3 As darkness deepens, Lord, do Thou
A night of quiet rest bestow;
From all our sins grant us release,
And bless us with Thy perfect peace.

Ambrosian, V. Century
Martin Luther. 1543.
Tr. Composite. 1890.

643 8.4.8.8.8.4

GOD, that madest earth and heaven,
Darkness and light;
Who the day for toil hast given,
For rest the night;
May Thine angel-guards defend us,
Slumber sweet Thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.

2 Guard us waking, guard us sleeping,
And when we die,
May we in Thy mighty keeping
All peaceful lie:
When the last dread call shall wake us
Do not Thou our God forsake us,
But to reign in glory take us,
With Thee on high.

Reginald Heber, 1827; *2d stanza, Richard Whately,* 1860

AFFLICTION, DEATH, ETERNITY.

644 8.8.8.4.

MY God and Father, while I stray
Far from my home, in life's rough way
O teach me from my heart to say,
"Thy will be done."

2 Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
"Thy will be done."

3 What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply,
"Thy will be done."

4 Though Thou hast called me to resign
What most I prize, it ne'er was mine;
I only yield Thee what is Thine;
"Thy will be done."

5 Let but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God, to Thee I leave the rest;
"Thy will be done."

6 Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy will be done."

7 Then, when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
"Thy will be done!"

Charlotte Elliott. 1834.

645 6s. D.

THY way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.
Smooth let it be, or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy Rest.

2 I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God;
So shall I walk aright.
The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.

3 Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.
Not mine, not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom, and my All.

Horatius Bonar. 1856.

646 L. M.

O GOD, Thy grace and blessing give
To us who on Thy Name attend.
That we this mortal life may live
Regardful of our journey's end.

2 Teach us to know that Jesus died,
And rose again, our souls to save;
Teach us to take Him as our Guide,
Our Help from childhood to the grave,

3 Then shall not death with terror come,
But welcome as a bidden guest,
The herald of a better home,
The messenger of peace and rest.

4 And when the awful signs appear
Of judgment and the Throne above,
Our hearts still fixed, we shall not fear,
God is our trust; and God is Love.

Anonymous. 1853.

647 *Non, ce n'est pas mourir.* S. M.

IT is not death to die—
To leave this weary road,
And, 'midst the brotherhood on high,
To be at home with God.

2 It is not death to close
The eye long dimmed with tears,
And wake in glorious repose
To spend eternal years.

3 It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air
Of boundless liberty.

4 It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing,
To live among the just.

5 Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

Cæsar Malan. 1832.
Tr. G. W. Bethune 1847.

648 C. P. M

THERE is a dwelling-place above;
Thither, to meet the God of love,
The poor in spirit go;
There is a Paradise of rest,
For contrite hearts and souls distressed,
Where streams of comfort flow.

2 There is a goodly heritage,
Where earthly passions cease to rage;
The meek that haven gain:
There is a board, where they who pine,
Hungry, athirst, for grace divine,
May feast, nor crave again.

3 There is a voice to mercy true;
To them who mercy's path pursue
That voice shall bliss impart;
There is a sight from man concealed;
That sight, the face of God revealed,
Shall bless the pure in heart.

4 There is a name in heaven bestowed;
That name, which hails them sons of God,
The friends of peace shall know:
There is a Kingdom in the sky,
Where they shall reign with God on high,
Who serve Him best below.

5 Lord, be it mine like them to choose
The better part, like them to use
The means Thy love hath given;
Be holiness my aim on earth,
That death be welcome as a birth
To life and bliss in heaven.

Richard Mant. 1831.

649 7s. 6 lines

THOU, Whose never-failing arm
Led me all my earthly way,
Brought me out of every harm
Safely to my closing day,—
Thou, in Whom I now believe,
Jesus, Lord, my soul receive.

2 From this state of sin and pain,
From this world of grief and strife,
From this body's mortal chain,
From this weak, imperfect life,—
Thou, in Whom I now believe,
Jesus, Lord, my soul receive.

3 To the mansions of Thy love,
To the spirits of the just,
To the angel host above,
To Thyself, my only trust,
Thou, in Whom I now believe,
Jesus, Lord, my soul receive.

Henry Francis Lyte. 1833

650 *Wir warten Dein, O Gottes Sohn.* 8.7.8.7.7

O SON of God, we wait for Thee,
In love for Thine appearing,
We know Thou sittest on the Throne,
And we Thy Name are bearing.
Who trusts in Thee, May joyful be,
And see Thee, Lord, descending,
To bring us bliss unending.

2 We wait for Thee, 'mid toil and pain,
In weariness and sighing;
But glad that Thou our guilt hast borne,
And cancelled it by dying.

Hence, cheerfully, May we, with Thee
Take up our cross, and bear it,
Till we relief inherit.

3 We wait for Thee; here Thou hast won
Our hearts to hope and duty;
But while our spirits feel Thee near,
Our eyes would see Thy beauty;
We fain would be At rest with Thee,
In peace and joy supernal,
In glorious life eternal.

4 We wait for Thee; sure Thou wilt come;
The time is swiftly nearing;
In this we also now rejoice,
And long for Thine appearing.
O, bliss 'twill be When Thee we see,
Homeward Thy people bringing,
With transport and with singing!

Philipp Friederich Hiller. d. 1769
Tr. Joseph A. Seiss. 1890.

DOXOLOGIES.

¶ *The* Amen *should always be added to the end of the* Doxology *and sung with it, as its proper conclusion.*

1 C. M.

TO Father, Son, and Holy Ghost,
The God Whom we adore,
Be glory, as it was, is now,
And shall be evermore.

2 C. M. D.

TO praise the Father, and the Son,
And Spirit all divine,—
The One in Three, and Three in One,
Let saints and angels join.
Glory to Thee, Blest Trinity,
The God Whom we adore,
As was, is now, and e'er shall be
When time shall be no more.

3 C. P. M.

TO Father, Son, and Holy Ghost,
The God Whom heavens triumphant host
And saints on earth adore,
Be glory, as in ages past,—
While life, and thought, and being last,—
Glory for evermore.

4 S. M.

TO God the Father, Son,
And Spirit, One in Three,
Be glory, as it was, is now,
And shall for ever be.

5 S. M. D.

PRAISE, as in ages past,
Praise, as is now in heaven,
Praise, while eternity shall last,
To Thee, O God, be given;
Whom all th' angelic host
And saints on earth adore,
To Father, Son, and Holy Ghost,
Be glory evermore.

6 L. M.

PRAISE God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

7 L. M.

TO Father, Son, and Holy Ghost,
The God Whom earth and heaven adore,
Be glory, as it was of old,
Is now, and shall be evermore.

8 L. M. 6 lines.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest given,
By all on earth, and all in heaven,
As was through ages heretofore,
Is now, and shall be evermore.

9 L. M. Pec. Hymn 524.

ALL praise to the Father, the Son,
And Spirit, thrice holy and blest,
Th' eternal Supreme Three in One,
Be now and forever addressed.

10 H. M.

TO God, the Father, Son,
And Spirit, ever blest,
Eternal Three in One,
All glory be addressed,
As heretofore It was, is now,
And so shall be For evermore.

11 5.5.8.8.5.5. Hymn 447

GLORY be to Thee,
Endless One in Three,
Father, Son, and Holy Spirit,
Through the Saviour's boundless merit:
God in Unity,
Blessed Trinity.

12 6s.

TO God, the Father, Son,
And Spirit ever blest,
Th' eternal Three in One,
Be endless praise addressed.

13 6s. D.

TO Father, and to Son,
And Holy Ghost, to Thee,
Eternal Three in One,
Eternal glory be.
As from beginning was,
And ne'er shall cease to be,
So be Thy glorious praise,
O glorious Trinity.

14 6s. Trochaic, Hymn 313

NOW to God the Father,
Son, and Holy Spirit,
Glory be for ever,
Jesus, through Thy merit.

15 6s. 6 lines, Trochaic. Hymn 121.

TO the Three in heaven
Let all praise be given,
Father, Son, and Spirit,
Through our Saviour's merit,—
Praise that ceaseth never,
Now, henceforth, forever.

16 6.4.6.6.4. Hymn 536.

TO God the Father, Son,
And Spirit be
The highest honor done,
Now and for aye.
My song shall ever be,
Glory, my God, to Thee,
Glory to Thee.

17 6.6.4.6.6.6.4.

TO God the Father, Son,
And Spirit, Three in One,
All praise be given:
Crown Him in every song,
To Him our hearts belong,
Let all His praise prolong,
On earth, in heaven.

18 6.5.6.5. Hymn 163

NOW, henceforth, forever,
Glory be to Thee,
Father, Son, and Spirit,
Blessed One in Three.

19 7s.

HOLY Father, Holy Son,
Holy Spirit, Three in One,
Glory, as of old, to Thee,
Now and evermore shall be.

20 7s. 6 lines.

PRAISE the Name of God most high;
Praise Him, all below the sky;
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost:
As through countless ages past,
Evermore His praise shall last.

21 7s. D.

HOLY Father, Fount of light,
God of Wisdom, Goodness, Might;
Holy Son, Who cam'st to dwell,
God with us, Emmanuel;
Holy Spirit, Heavenly Dove,
God of Comfort, Peace, and Love;
Evermore be Thou adored,
Holy, Holy, Holy, Lord.

22 7.6.

TO Father, Son, and Spirit,
Eternal One in Three,
As was, and is for ever,
All praise and glory be.

23 7.6. D.

TO God the ever-glorious,
The Father, and the Son,
And Spirit all-victorious,
Thrice Holy Three in One;
The God of our salvation,
Whom earth and heaven adore,
Praise, glory, adoration,
Be now and evermore.

24 7.6. Trochaic.

GLORY be to God Most High,
Glory to the Saviour,
Glory to the Holy Ghost,
Now, henceforth, forever.

25 7.6.7.7.7.6. Hymn 452

GOD the Father, God the Son,
And God the Spirit, praise,
One in Three, and Three in One,
The God of endless days;
Worship Him and Him adore,
Him all holy reverence give;
Praise Him, praise Him evermore,
Yea, praise Him, all that live.

26 7.8.7.8.7.7. Trochaic.

HOLY Father, Holy Son,
Holy Spirit, we adore Thee,
Everlasting Three in One;
Let all creatures bow before Thee,
Saints and angels bless Thy Name,
Earth and heaven Thy praise proclaim.

27 8.7.

PRAISE the Father, earth and heaven,
Praise the Son, the Spirit praise,
As it was, and is, be given,
Glory through eternal days.

28 8.7. 6 lines

PRAISE and honor to the Father;
Praise and honor to the Son;
Praise and honor to the Spirit:
Ever Three, and ever One,
Consubstantial, Co-eternal,
While unending ages run.

29 8.7 D

PRAISE the God of all creation;
Praise the Father's boundless Love;
Praise the Lamb, our Expiation,
Priest and King enthroned above;

Praise the Fountain of salvation,
Him by Whom our spirits live;
Undivided adoration
To the One Jehovah give.

30 8.7. D. Iambic.

NOW to the Holy Three in One,
Who o'er creation reigneth,
Be everlasting honor done,
To Whom all praise pertaineth;
To Him in Whom we live and move,
To Him in glory seated,
By saints on earth, by saints above,
Be praise for aye repeated.

31 8.7.4.7

GREAT Jehovah, we adore Thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne:
Endless praises
To Jehovah, Three in One.

32 8.7.5.5.5.6.7. Hymn 274.

TO Father, Son, and Holy Ghost,
The God of our salvation,
The everlasting Three in One,
Be endless adoration!
Loud His praise proclaim;
Bless His holy Name;
Let all Majesty,
And highest Glory be,
To God, our Strength eternal.

33 8.7.7.7

GLORY be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Everlasting Three in One:

Him let heaven and earth adore,
Now, henceforth, and evermore.

34 8.7.8.8.

PRAISE the God of all creation;
Praise the Father's boundless love;
Praise the Lamb, our expiation;
Praise the Spirit, throned above;
Praise the God of our salvation;
His be endless adoration.

35 8.7.8.8.7. Iambic.

NOW to the holy Three in One,
Who o'er creation reigneth,
Be everlasting honor done,
To Whom all praise pertaineth.
All blessing be to God Most High,
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Who all the world sustaineth.

36 8.8.7.7. Hymn 334.

BLESS the Lord of all creation,
Praise, with songs of adoration,
Saints on earth and heavenly host,
Father, Son, and Holy Ghost.

37 10s.

AND now to God the Father, God the Son,
And God the Spirit, ever Three in One,
Be praise from all on earth and all in heaven,
As was, and is, and ever shall be given.

38 11s.

O FATHER Almighty, to Thee be addressed,
With Christ and the Spirit, One God ever blest,
All glory and worship from earth and from heaven,
As was, and is now, and shall ever be given.

39 8.7.4.7.

GLORY be to God the Father!
Glory be to God the Son!
Glory be to God the Spirit!
Great Jehovah, Three in One!
Glory, glory,
While eternal ages run.

Glory be to Him Who loved us,
Washed us from each spot and stain!
Glory be to Him Who bought us,
Made us kings with Him to reign!
Glory, glory,
To the Lamb that once was slain.

Glory to the King of angels!
Glory to the Church's King!
Glory to the King of nations!
Heaven and earth, your praises bring;—
Glory, glory,
To the King of glory bring.

Glory, blessing, praise eternal!
Thus the choir of angels sings,
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Horatius Bonar, 1866

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